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BLAVATSKY'S Posthumous Memoirs.



BLAVATSKY AT THE AGE OF 25.

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PUBLISHED BY
JOS. M. WADE, BOSTON, MASS.,
AND
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1896.



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INTRODUCTORY EXPLANATION.

I give this book to the world precisely as it was given to me, changing only the words "Spiritualism" to "Spiritism," and "Spiritualists" to "Spiritists," that being the meaning intended; for "Spiritualists" are few and often thousands of miles apart. The memoirs were given to me in the following marvelous manner: I was investigating materialization and precipitation of paintings and letters, as usual I being the only sitter, or audience. I had a long talk with James Freeman Clarke, Michael Faraday, and many of the most notable men who have lived in past ages; all materialized. During that evening they told me to get a *new* Yost typewriting machine, and place in it the cabinet with some folio paper. The proposition was entirely new to me. I secured the machine and paper, and placed them upon the table in the *cabinet*, which was in the corner of a parlor, I sitting about twelve feet from the cabinet and the medium perhaps five feet. The parlor was darkened, making the cabinet perfectly dark. In perhaps one minute after the conditions were made the typewriting machine began to work, as rapidly as it was possible for a machine to run. The spirit of George W. Stevens, an army officer, was given as the operator, and Mr. G. W. N. Yost, the inventor of the typewriting machine used, who died over a year ago, superintended the operation, while Madame Blavatsky dictated her own memoirs. Other matter was dictated and will appear at the end of the book. This matter was dictated by the individuals whose names are signed to it. During the materializing seances Madame Blavatsky would often sit inside the cabinet, with her head outside, having forced the entranced medium from her chair, and at such times she would ask me to draw my chair up near to her, so that our heads would be only about twelve inches apart, when she would talk about what pertained to her life history and that which was near and dear to her, the Theosophical Society. It appears that those about her either could not or would not understand her, while most of them were bent on making money out of her personality, and seeking fame instead of seeking to understand the principle involved and disseminate it. Of these things she complained bitterly. In our first conversation she swore when alluding to Judge (he was then living, but she told me that he would die soon), but said, "Excuse me, Wade; I *did* swear in life,

and smoked most of the time." She also stated on several occasions that she regretted that she had not known me while in earth life. On one occasion, while I was not thinking of anything in particular, she almost *ran* out of the cabinet for about fifteen feet, then back again. She had told me that in life she had elephantiasis, which all but crippled her in a deformed body, and she no doubt ran out of the cabinet that I might see her condition in her later years. The sheets of typewritten manuscript were thrown out of the cabinet, one at a time, at the rate of eight or nine per hour, as written. At the end of the hour the machine would cease and all would be as silent as the tomb. We sat two and three times per week, about an hour each time, until the work was finished. During the time of sitting for this work I received several remarkable "drop" or "precipitated letters," but all of a personal nature, being either instructions or explanations; therefore I do not reproduce them at this time. It is doubtful if any man ever delved deeper into the phenomena of spiritism than I have done, in my search for a spiritual condition. I have a room full of oil portraits, many of them 24 by 30 inches in size, and yet often given instantaneously, by Vandyke, Angelo and other artists, without paint or brush. I have one of the "Virgin" Mary when *enciente*; another of Joseph, Mary and child, with mule, in Egypt; another of Mary at the tomb, and still another of Christ in his prime.

I went out in the Astral, and wrote through others on deep occult subjects, years before I knew what it meant. I have had "drop letters" for years, and can show them all. On one evening I was given two paintings, 17 x 23, in two or three minutes' time, and have been given large quantities of water color sketches; all fine art work. I mention these things simply to convey to strangers the fact that I am no novice, but have delved deeply into the occult world, at great expense in time and money, shunning all society as a hermit would, or I would not be made the recipient of such deep manifestation. To those weak enough to cry "egotism," I would say that whatever is original is personal, and were it not told it would remain a mystery to the world at large. In this work Madame Blavatsky hints at my taking the leadership in true theosophy; *i.e.*, founded in THE TRUTH. I cannot see this possible. Although I am engaged in the publication of a trade paper and am a very active man, still I am a hermit, as it were, in a busy life, in a busy city. I do not want money, and fame is but a bubble; therefore I cannot see it possible to mix in any form of organized society.

I want the reader to note carefully the quotations made from other works. They were made rapidly without stoppage of the

machine. I have compared only one of them, but believe them all to be accurate. I would state here that when the Masters and Mahatmas are willing to aid me I can copy any document that has ever existed or that exists now, even were it buried in the bowels of the earth, or even those that have been destroyed thousands of years ago; for nothing is impossible with God, and there is neither God (good) nor devil (evil), heaven nor hell outside the microcosm of each individual, and man can be whatever he has the will to be. When man becomes incarnated with THE TRUTH, he can say "The world is mine."

I have said enough. "Seek and ye shall find," and whatever ye seek that shall ye surely find, whether it be God or mammon. The secret lies in knowing what the word "*seek*" means.

JOS. M. WADE.

Dorchester, Mass., September, 1896.



POSTHUMOUS MEMOIRS

OF

HELENA PETROVNA BLAVATSKY.

DICTATED FROM THE SPIRIT-WORLD, UPON THE TYPEWRITER, INDEPENDENT OF ALL HUMAN CONTACT, UNDER THE SUPERVISION OF G. W. N. YOST, TO BRING TO LIGHT THE THINGS OF TRUTH, AND AFFIRM THE CONTINUITY OF LIFE AND THE ETERNAL ACTIVITY OF THE SOUL IMMORTAL.

"Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it." — ABRAHAM LINCOLN.

Given to my Astral friend and associate, Jos. M. Wade.—H. P. B.

FIAT JUSTITIA, RUAT CÆLUM, HOC TEMPORE.

BOSTON, MASS.:
PUBLISHED BY JOS. M. WADE.
1896.

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BY
JOS. M. WADE.
ENTERED AT STATIONERS' HALL, LONDON.

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DEDICATION.

It is my purpose to dedicate this volume to my chosen friend and posthumous companion, JOSEPH M. WADE, of Dorchester, Mass.

By his devotion to the work of Spirit elucidation, and investigation in a neutral harmony of mind, he has enlisted the sympathies and support of the Higher Intelligences in the supernal world of Spirit.

Than this devoted and true man, after all my associations with numberless chelas and students all over the mortal world, I do not at this present moment know of one whom I can trust to edit and endorse these, my memoirs, from the spirit-world. None better qualified to speak of the phenomena with a trained acumen and with an impeccable judgment.

At this crisis in the affairs of the mortal world, it is imperative that some one should come forth to lead men in the troubled details of existence upon this planet, — not only with respect to the Society of which I was leader, but in the fuller aspect of an Avatar, or person exactly designed to bring peace and harmony to all enquiring minds, and to find in the teachings of spirit a true solution of the social and economic questions which are the stumbling block in the pathway of the evolutionary impulse.

In the personality of this humble and patient student of Nature I find those qualities which would make him the esteemed of men were he known in his true qualifications, and it is my intention to bring him out into the great world of thought, in his capacity of leader, by this work of memoirs.

“So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

—WILLIAM CULLEN BRYANT — “Thanatopsis.”



PREFACE.

I have been permitted the power to give to the World the following pages, and explain for my friends, as far as I possibly can, the complexity of my solemn, sacred, and phenomenal life.

For while there have been attempts upon the part of others to represent me to the World in varied characteristics, they have for the most part only confused the public mind, and brought obliquity, derision, and masterpieces of doubt, instead of explaining, arranging, and correctly stating facts and details of events, elucidations of mysteries, and that necessary element within all human existences, the *raison d'être* or principle of necessity, without which any embodied entity might be made a senseless being, and have absolutely no excuse for its existence.

I may say that I have been misjudged, when judged at all, more by the opinion of my critics than by any acts of my own conduct: limitation of morality, or confusion and error in teachings; for were it not so, it would be more profitable for those doubting my integrity to attempt to so understand their own duty and their personal interests, to better solve for the World the problems which I and my associates attempted, than to continually make more hard our tasks and refute the results, which they are obliged to admit, whether they desire to or not.

Not one of our attempted traducers have ever shown that they were acting to secure a greater element of truth for the World, or had better or more satisfactory power to eradicate error. Not at all! *Prima facie* their efforts only show a desire to float their bark, poorly enough constructed, too, upon our waters, merely for the purpose of having people know that they existed, and had it not been for the renown and notoriety which my movements attained, they would have been without a theme, and too impoverished in the domain of originality to have found one.

So to all these I have been a bait to attract them to fame, and they have used my poor personality as a raft to the shipwrecked seeker after renown, to float their miserable carcass within the confines of a shallow, mediocrity of publicity, or, as in the case of Sinnett and others, they have lived off my personality as crows would feed off any element which their taste accepted, while their reason criticised.

To all I may make this consubstantial remark now, when my body has passed from this sphere where they can harm it more, that I was incarnate for the purposes of the Parabrahmic powers, whether

Spirits, Mahatmas, Masters Elementals, or any power under the sun, and that I was answerable to them alone. It was no part of my mission that I should tell Olcott the truth, be honest with Judge and Sinnett, make honest or fraudulent miracles, or serve as a laborer for the Spiritists, or a well tried servant for the Theosophists, become a drudge for my friends, and a fool for my foes to wrangle over or deify as they wished.

My mission was to serve my "Master," to bring to light the hidden things of knowledge, to attempt to illuminate the World with the hidden and arcane powers of the Nirmanakaya, to give the theories of the Brothers, whether of Luxor, Thibet, or of any Brothers anywhere, instead of the pusillanimous creeds, bigotry, lies, sacerdotal effluvia, and the whole establishment of organized hypocrisies which was so powerful at the time when I attempted my mission, and the ones who worked with me, were held to give their efforts whether they believed in me or not.

We were not collaborators for the purpose of passing judgment upon me, to discover the secret of my Nature, to criticise my phenomena or bring investigators so to do, to analyze my disposition, to find fault with my character, and at my expense elevate their own. This is why "Master" never paid any attention to their cacophonous rhodomontade, never rebuked me, nor accepted their proffered services instead of my own, when offered with sanctimonious and pious preferment.

"Master" read the heart, and could discover in these self-appointed agents no greater purity, honesty, gratitude, or any other of the moral virtues than I myself possessed, although the aspirants themselves were cock-sure of their own possibilities, and knew that they were better fitted to teach than the Nirmanakayas themselves.

I will try in these, my memoirs, to avoid anything in the controversial line, and do not choose to pose as an apodictic philosopher, one felicitous in argument and entrancing in etherial intellectualities, but will attempt to give the story and account of my life, with its anomalies, its seeming contradictions, paradoxical revelation, conflicting remarks and scathing iconoclasm. It may not suit the flapdoodle of my contemporaneous colleagues, and it may as a finality refute and discountenance the absurdities and generalizations of such flimsy literary irritants as, for instance, Arthur Lillie, who, whatever his merit as a writer, has added nothing to the welfare of men by such an absurd publication as is his "Madame Blavatsky and Her Theosophy," miscalled a study, when it is, in fact, merely spleen, errors and a confusion of dates, tending to show that the truth of reincarnation, karma, and the

reinvestiture of a grand Llama in the esoteric philosophy cannot at all be correct or true, because I, H. P. Blavatsky, was or not in India at the times when I have said that I was, or that it was so said by my colleagues; that, because I at once upheld Spiritism and made it a weapon to subdue and eradicate sectarian bigotry and creedal dogma, and at the same time exposed its many fallacies to those who were too advanced to longer require its limited phenomena, or to avoid its factual absence of philosophy, I was guilty of paradoxical tergiversation and unreliable in all departments of life and daily association, upon the principle that *Falsus in uno, falsus in omnium*.

I made of my life a consistent effort to help mankind, and I never considered that I was free from the blemishes which are part and parcel of all human embodiments; it is true that I was not born with the full understanding of "Masters" and the esoteric side of philosophy that I acquired as I wended my weary way through hecatombs of blatant intellectual pretenders; it is true that I learned as I went and studied where knowledge lay, not always where the foolish and misled world-seekers look for it, but gathered from sources which are even now a secret with me, and will so remain until I find at least one devoted soul whom I can trust and reveal the esoteric gospel to.

It therefore is no anomaly that during the years of my life I revised my findings and turned my face always to the new sun or the light of revelation as it came to me. It is not inconsistent that I assimilated ideas from Colonel Olcott or Mr. Felt, founded two orders of Secret Brothers, one in Thibet or one in Luxor, who gave dissimilar exoteric teachings. I am no more responsible for this than I am for the fact that the men are in black skins in Africa and white in America.

I should be revered for the fact that I brought the modern idea of "Brothers" to the western world at all, for up to that time there was believed to be no higher evidence of God's wisdom embodied than the shoals of miserably inefficient ministers, priests, bishops, and others of devious and pious title, who, having no knowledge of their own, were compelled to make unlicensed use of their "Master" in order to hypnotize their deluded following, and there was no ideal higher than one of these theological abortions.

At present, anyone who does not believe in the existence of the "Masters" or the "Mahatmas," whether they be the "Brothers of Luxor" or the "Brothers of Thibet," are privileged to try to raise themselves to that high thaumaturgic state, and in their own person refute opposition and prove my statements; this would

result in far better ends than merely cavilling at my findings and sneering at my proofs.

If they are unable to find a higher ideal than the one they seem so satisfied with, it is good evidence that they would make a poor leader for those who are seeking to become Atma, or find the highest self in man, or to demonstrate that man has possibilities which transcend those of utility, respectability, intellect and the ordinary concomitants of the western ideal, which finds a bishop higher than God, and nothing between a common man and the state of heaven which comes at death, usually superinduced by failures to still further fleece and rob, upon the plans of the ecclesiastical hirelings, who merely preach ideals and mob anyone who has the temerity to apply them.

I cannot bear greater testimony to the truth of Spirit phenomena than by stating the source from which this is emitted, for, acting with my Spirit friend, Mr. George Washington Newton Yost, whose last years of earth life were spent in a consistent endeavor to use the independent dictated writing of his typewriting machine to simplify and lengthen messages from the world of spirit existence, I have given this life by this means, and bear testimony to the fact of spirit communion and the value of the great mortal power of mediumship as a method of leading humanity within the confines of Divine Wisdom, and at the same time giving again my belief in the existence of a higher ideal, the self-illuminated Master, whose life service for the benefit of humanity gives him transcendental powers in the realm of intellect, mind and spirit, as far transcending the state of mediumship as that development exceeds the petty spheres of those men in the ordinary ways of daily life, and who are dependent upon others for every service which is not within the mercenary plane of utility they are proficient in.

In conclusion I will again state that I never abandoned my belief in Spiritism, in the permanent growth of Theosophy, and in the consuming recrudescence of that modern wave of Occultism with which the entire world is now aflame; admittedly so, not by my pupils and vassals, but acknowledged by scientists, bigots, ministers, archbishops, and even the G. O. M., Mr. Gladstone, than whom to the vast body of sycophants there is no opinion higher.

I also believe in the personal existence of the Masters and the Mahatmas, and know that they are behind the whole structure of the evolution of the Cosmic growth; that they do not achieve more astounding results, or make the universe better at one stroke, so that their prescience could be acknowledged, is because they work with the Great Law, and not to confound mankind with either their

power or their presence, for they can work much better if their existence is actually disbelieved, and the bolts of force in the psychic fields are the more redoubtable if the source of energy is in dispute and actually doubted, for men do not welcome change, enlightenment, education and freedom. There is more money in vice, ignorance and folly than in enlightenment, wisdom and interior virtue; mankind instinctively set themselves against pure ideals and the iconoclasm born of the higher wisdom.

It has been said by Tolstoi that if the principles of Christ were actually in force they would disintegrate the actual visible world with a force excelling dynamite, and purity would undermine the corruption of life incarnate. The "Masters" know humanity, and work in such manner that their efforts can neither be abrogated nor impugned.

"Know, Conqueror of Sins, once that a Sowanee hath cross'd the seventh Path, all Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night blossoms, the streamlet to the pebbles ripples out the tale; dark ocean-waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: "The Master has arisen, the Master of the Day."
— "THE VOICE OF THE SILENCE," page 65.



POSTHUMOUS MEMOIRS.

CHAPTER I.

BIRTH.

"Behold, oh Lanoo, the radiant child of the Two! It is Dangma alaya. She is the blazing divine Dragon of Wisdom."—BOOK OF DZYAN.

I was born at Ekaterinoslow, a province or villayet in the south of Russia, in the year 1830. From my father's family I became known to the World as the daughter of Colonel Peter Hahn, and my grandfather was General Alexis Hahn von Rotterstern Hahn, from Mechlinburg, Germany, who settled in Russia; from my mother's family, the daughter of Helena Fadeef and granddaughter of Privy Councillor Andrew Fadeef and of the Princess Helena Dolgorouky, widow of Nicephore Blavatsky, of the Province of Erivan, Caucasus.

I was called, within my earliest recollection as a mortal being, Mlle. Hahn, or von Hahn, or de Hahn.

My full name became Mme. Helena Petrovna (Hahn) Blavatsky, and it will no doubt interest some to know of my family connections, that it may be seen that in Russia and Europe I was not a person of ignoble descent nor obliged to go about the world as a nomad, for no other reason than to be abused by the "Spiritists," whose hatred I seem to have so unnecessarily incurred.

The Von Hahn family is well known in Germany and Russia. The Counts von Hahn belong to an old Mechlinburg stock. My grandfather was a cousin of Countess Ida Hahn-Hahn, the famous authoress, with whose writings England is well acquainted. Settling in Russia, he died in its service a full general. He was married to the Countess Proebstin, who, after his death, married Nicholas Wassiltchikof, the brother of the famous prince of that name. My father left the military service with the rank of a colonel after long and arduous service, which was recognized by the government with its fitting decoration and titles. On my mother's side I am the daughter of Princess Dolgorouky, with whose death the elder line of the family became extinct in Russia. Thus my maternal ancestors belong to the oldest families of the Empire, since they are the direct descendants of the Prince or Grand Duke Rurik, the first ruler called to govern Russia. Several ladies of that family belonged to the imperial house, becoming czarinas by marriage, for a Princess Dolgorouka (Maria Nikitishna) had been mar-

ried to the grandfather of Peter the Great, the Czar Michael Federovitch, the first reigning Romanoff; another, the Princess Catherine Alexeevna, was on the eve of her marriage with Czar Peter the II., when he died suddenly before the ceremony.

The strangest fatalities seem always to have persecuted my family in connection with England, but for the recital of these I will refer the reader to "Incidents" in my life, by A. P. Sinnett.

The year of my birth was fatally and peculiarly ominous for Russia, as for all Europe; there was the visit of the cholera, which came as a horrible plague that killed off the inhabitants of nearly every town of the continent; the largest plantations failed in their crops, and the government was compelled to turn to its wealthy aristocrats to save the treasury from the depletions caused by previous wars and events.

In my family about the moment of my birth, as I was so often told by my sister, occurred quite a number of deaths, and I seemed to come into the world amid coffins and desolation, and here I may be permitted to quote from the family records as the most authentic and reliable source of facts about this interesting period of my life, and which is even now as a spirit, a dim skanda or item of recollection:

"My father was in the army, yet in the night between July 30 and 31 I came into the exterior world incarnate, physically weak and apparently but little of the mortal I afterward appeared. I was shocked by the effort, and a hurried baptism was resorted to lest I should die with the burden of original sin upon my soul. The ceremony of baptism in 'orthodox' Russia is attended with the ceremonial of lighted tapers and 'pairs of god-mothers and god-fathers,' every one of the guests and actors being supplied with consecrated wax candles which are elevated and lowered, and being extinguished and relighted during the varied ceremonials; woe, indeed, if one should fall or suffer to ignite any substance during the service, for instantly the whole household would repair to the sick chamber, where they would watch the mother with frantic gaze, knowing full well that she or the child would emit the spirit before the day dawned.

"There is no doubt but that I obtained my initial horror of the whole structure of orthodox religion from this and other domestic incidents, for I was tortured with the full measure of its inquisitorial details throughout my childhood, and revolted constantly from the senseless superstitions which were the foundations of spiritual faith with all my family, and had been, with pre-natal severity, back into the early centuries of the Christian calendars.

“During the baptismal rite no one is allowed to sit as they may in the Roman Catholic and Protestant faiths, but stand with uncovered heads, the Greek religion insisting upon this with rigor, because of the idea that the dove of divine transubstantiation might become a nimbus or oriole around the head of some favorite of deity, and thus become a miracle, giving that family to anticipate that the member would live under the protection of some favored ancestor or of the Holy Spirit itself.

“The room selected for the ceremony was not larger than the crowd of devotees selected to bear witness to the event. Behind the priest officiating in the centre of the room with his assistants in their golden robes and long hair, stood the three pairs of sponsors and the whole household of serfs, vassals, kutais, etc.

“The ceremony was nearing its close. The sponsors were just in the act of renouncing the Evil One and his deeds — a renunciation emphasized in the Greek church by thrice spitting upon the invisible enemy — when a little relative, a child, toying with her lighted taper at the feet of the crowd, accidentally, or in a moment of predestined forgetfulness, set fire to the long flowing robes of the priest and resulting in a conflagration immediate and severe, resulting in the burning of the old priest and several persons.

“Upon examination my mother was found comfortable and unhurt, whereupon the bad omen was reflected upon me, and the future Madame Blavatsky, on account of the superstitious beliefs of orthodox Russia, was doomed from that day in the eyes of the entire town to an eventful life, full of vicissitude and trouble.

As a compensation for this unlucky event I became the pet of my near relatives, and in my early girlhood became imperious, bold and thoroughly self-reliant, and knew no other authority than that of my own whims and will.

While yet a child, and before my frame was able to endure more than the details of youth, I was found at a party of children to come in at an auspicious time as a seventh guest, and this became known by the nursery, whose legends and lore gave it the name or untranslatable term of *Sedmitchkas*, meaning one connected with number seven; in my particular case referring to my having been born on the seventh month of the year, on the night between the 30th and 31st of July, — days so conspicuous in Russia in the traditions of popular beliefs with regard to witches, *scolas*, elementals, and the hoard of creatures which inhabit the subliminal world, and give their activity to the mental spheres of the ones who are their counterpart.

This afterwards was often referred to by my family as being the Seven Spirits of Rebellion, for it was pretty generally known that

it was only necessary to forbid me doing a thing to have me at once do it, no matter what the consequences, and my nurses were changed often, and the governesses of other countries brought, but to no purpose. In the army and among the soldiers, in the barracks as I often was with my relatives, I became hardened in temperament, and a very cossack at heart; it is to be wondered at that I did not go further in my bursts of passion than I did, for within my own nature I certainly knew my own feelings best and what I required as a child as well as in later years, and fully thought of the grave mistake of guardians who, knowing but little of the interior necessities of the young, or mistaking their outer lack of development as an indication of inner incipency, think that their own often foolish ideas are better for one than their own.

I wish to say here, for the benefit of the young, that the interior nature of children contains as much knowledge, and often of a far superior kind, than the years of experience give their parents or guardians. Children are the substance of their ancestors, and contain all the wisdom, power, knowledge and ideality which is the family portion up to the hour of birth; it may be latent but it is there, and so the outer frame is regarded as an indication of what the inner mind is, but no greater mistake could be made; and being born with the inner sight firmly developed, which was lacking in my parents and nurses, I instantly knew as a child what they would never know; it was not likely then that I could submit to what I saw was inherently wrong, that I could tamely brook insults given to me as being a child, when I was sensitive to their nature and knew as a spirit would the true natures of my surroundings in persons and things, understood the hypocrite at sight, and could foresee the penalties and rebukes of acts upon the part of my superiors in physical size merely, which made me the wilder and more ferocious as I realized the impossibility of having my opinion accepted.

I was as a good friend who could not make her wishes known, and I saw ruin and calamity follow certain conduct when I could hardly articulate, and as a child cried often because of my lack of power and my prescience of interior vision. This element of my nature also gave me great trouble in all the years of my life, for I was brought into the troubles of my life mainly through the incoherency, incipency and lacking clairvoyance of my associates; for had I been gifted with the power to have my ways accepted by those whom I trusted, I would have averted all my injuries, all my sorrows, or so it seems to me now, and I know that one should be careful about the karma of their colleagues, the destiny which shrouds places and enfolds inanimate things. But of all this later on I will expatiate.

There are few anecdotes of childhood days which have not already been given to the public in the incidents of my life, by my sister and others, but this I may relate, if for no other purpose than to refute the mis-statements of my calumniators and cacophonous adversaries :

When I was having my seventh birthday party, I was found in company with a tall man of dark skin and with a long dark beard. He was dressed in a most noticeable manner, too, which was remarkable in our country with its diversified costumes of the peasant class and the peculiar mixtures of the various servants' regalia. I was sharply questioned about him, and it was never discovered where he came from or vanished to, for I well remember that he told me the first thing which gave my nature its central overwhelming impulse, and the message which he imparted was of such a peculiar kind that even as a child it was impossible to extract from me any intelligible explanations about it. I was standing talking and laughing with one of my young girl companions, whose father was also in the army, and we were discussing the matter of soldiers and their ways, for it was no uncommon thing for us to be repeatedly kissed by some of the higher officers, a matter which occasioned me the greatest repugnance, even at that time ; while talking my friend said, "there is one of the *schukdas*," meaning the class of men who follow the army around for the purpose of loaning to the soldiers money to advance to their families, or to purchase trifles of tobacco. I turning saw the one who has had so much influence over my life that it is most important to state that it began at this time, and was not, as has been said by some of my critics, assimilated from Colonel Olcott and Mr. Felt, or any others. This was my first meeting with the Astral form of my Master, the Thibetan Adept, and it was from him that I first learned of my mission in the world, its importance in cosmic events, and the methods by which I would be helped over the rough places and carried through great difficulties. "Master" did not stay long this time, but one of the first remarks which he made was that I should have a way to call him, or one of the *shabarons*, at will when in distress ; and that this may not seem to be astonishing in one so young, I may say that I had for days been telling my young companions about the visit of a man whom I was expecting from the "sky," who would come in company with the *domovoy* (house goblin) and with the spirits of my ancestors give me a power over my enemies ; I was also put upon my guard with reference to some of my actions, and a solicitude for me and acquaintance was so evidently shown in many ways which I, with an unusual interior consciousness, interpreted and understood, by these

men and their chelas and shabarons, that it would be absurd to say that I assimilated their existence from anyone, when I knew of them perfectly from the age of seven. I was under the tuition, protection and guidance of these Essenes from the moment of birth, and as I now know was incarnate, by especial sequence, under planetary law.

At this interview with my "Master" he gave me an amulet and some fine grass, which when burned gave me power over the elementary life, and made the Roussalka, domovoys, gnomes, sylphs, and undines obey and protect me.

It is related about me that I had a faculty of telling the most interesting fancies as a mere child, and as I grew onward and upward my knowledge became more clear and was imbibed by friend, servant, family and foe alike.

I was a great reader later on, and such books as "Kashtey the Immortal," the "Grey Wolf," "Ivan Zarewitch," the wicked magician travelling in the air in a self moving sieve; or those of Melletressa, the fair princess, shut up in a dungeon until the zarewitch unlocks its prison doors with a gold key and liberates her, and especially a volume known as "Solomon's Wisdom," filled with all anecdote of legend, myth, and that precious folk-lore with which my country is famous. I was thus, in the early days of extreme childhood, a seeker after that arcane knowledge which is the priceless boon of mankind and would transcend the ordinary life as the moon in its pale, silvery radiance surpasses a common rush light.

A quite young child is not a morally responsible being; the organism has not attained a development in which the moral sense of the true entity can act through the brain of the physical and direct physical external acts. Sometimes a young child is marked out as in process of becoming the efficient habitat of the entity or soul that has commenced to function through its organism; and, therefore, if you can conceive that there are in the world living men,—Adepts in the direction of forces on the higher planes of nature with which physical science is only beginning to recognize,—one might readily understand the occult relations that exist between them and a child in process of growing up and gradually taking into itself a soul that such Adepts are *in relations with already*.

This is the beginning of a plan of unconscious metempsychosis, or soul transference, which is but little known, and upon which I might discourse at length, but at present will only resume the story of my life.

I paid the greatest attention to the study of the languages and at times was somewhat proficient in all but the accent, and this continued to bother me greatly, and I was never wholly certain about the English; it seemed the most absurd tongue, for it made use of the same words to represent different thoughts, and, in common with all foreigners, this continued to be a source of difficulty with me, but more noticeable at this time of my life than after, when travel and association removed some of it and made the balance less noticeable.

Looking at my childhood from a psychological standpoint, I was in the midst of the usual accompaniments of mediumship and its phenomena, and also under the visible observation of the occult authorities and occasional guardianship, to whose service my life became dedicated, and in whose company and ranks I am privileged to stand, embodied or as a spiritual intelligence.

I visited the large cities of the continent with my father, and often gave him much trouble by my impulsive conduct, but it arose from my imperious feeling of power, a fact which I could not remove or abrogate even in my girlish days, and was due as much to the knowledge of a previous state of life and being connected in my present existence with other individuals as a member of a powerful occult fraternity, which I tried to illustrate during every day of my life to all who would intelligently consider the subject.

Whether I did this as being with spirits or incarnate men, was in no sense a paradox or due to misleading tendencies, but because of the personal bias of the one who I was associated with; for bear in mind that I was as one among strangers, and could only make my dress as I had the cloth.

To those who believed in spirits, I was obliged to adapt myself to their mental inclinations and requirements, and I gave as I was permitted by the recipient; but I state that I was as aware in my earliest years of the support and power of "The Brothers" as at any time in my eventful career, and had no reason or cause to assimilate the idea from Olcott or anyone.

Much of my brooding was due to the observable relations which I saw assumed between the sexes in matrimony, and I wondered how I could accommodate myself to it as I heard it spoken of and discoursed upon; this gave me much concern, for reasons which I will in the following pages relate, and pass on from childhood to the maturing years of the incarnate body the soul was serenely awaiting in the silence of the night.

CHAPTER II.

FAILURE IN MATRIMONY AND CHELASHIP.

A faint far horn was blown — I listened — and the hollow North grew thunderous and sweet with sound !
 From vaulted caves of ice, where the lone sea boomed, wild echoes of voices sprang.
 Voices, everywhere voices ; snarls of vengeance, shouts of defiance, wails of anguish ;
 Women white-bodied and splendid, veiled with shining hair, lay faint on dead lovers' breasts.
 Symphonies infinite, wide as despair, sad, deep as regret, arose from the pit ; all waking moved and sang and fought again.
 In the golden rose-shot mist of lovers' land, and wondering in horror strange as sweet, I cried :
 " O dreams of Darkness, who hath conjured you to match me with a soul unmated,
 I, who fain would be alone, and yes, unloved, to follow out my life's desire in paths of wisdom found ? "
 And in the dim light they turned and lifted their hands while the sea snarled on, and in a sound which whelmed me like an ocean's roar, they cried : " The Master ! " — WAGNER.

I began to realize what an obnoxious relation people were obliged to enfold themselves in that the race could proceed with its varied duties and establish throughout the generations the perfected life which was the need of creation and the use of procreation. I had as a girl come to the understanding of my sex and its relevant aspect, and among the events associated with my nurses I was constantly twitted with the statement that " No one would marry me on account of my imperious will and inflammable temper," and it was said that " Even the plumeless raven would decline me for a wife." (This was the title which in a moment of pique and sarcasm I adopted for General Blavatsky.) So, fired by this taunt, and to emphasize it, three days after it I made the old man propose, and then I was so frightened at what I had done, — my precipitation, my foolhardiness, — I sought to escape from his acceptance of the offer ; but the fatal step had been taken, and, when too late, I knew that I would be tied to a master whom I did not love and with whom I could never be happy ; that while tied to him by the laws of my country hand and foot, and in the fear of offending those who would become responsible before society for me in that function, I held my peace and calmly watched the proceedings to enslave me in the most horrible of associations.

I was married, however, on the seventh of July, 1848, to General Nicephore Blavatsky, who was vice-governor of the Province of Erivan, Caucasus. It was at the home of my grandmother and other relatives at Djellallogly, a summer retreat among the beautiful mountains much frequented by the residents of Tiflis.

My father was not present, he being away with the regiment in the interior of Russia; and although I besought him by letter to help me to become free from the entanglements of my rash conduct, it was a long time before I even heard from him, and it then was his opinion that I would be the better for a guardian, and the older he was the more likely that he could find in me an opportunity to respond to his wants as an associate and companion.

In any event, he would take no decided stand, and left it to those who were on the ground, and therefore more able to form an opinion as to the relative merits of the frequent family councils which were then being held and my future severely discussed.

I consoled myself with the belief that I would find relief from family enslavement as a married woman, and could secure a more increased liberty of action than I would ever obtain as a maiden; and as I contemplated anyhow that I would abandon the whole lot of them and give myself to travel and adventure, I thought I might find some element of relief in the association of another than my family while it lasted.

On the evening of the sixth day of July, 1848, I received a message from my "Occult Lodge" just as I was retiring to obtain much needed rest, and with a moon-lit beam of light the Astral messenger came floating towards me, hardening into the outer material form as it sought the magnetic aura of my receptive presence, and if there was no other reason for these posthumous memoirs, I should consider this one "letter" sufficient and an apodictic reply to all my cacophonous critics.

The message in substance was as follows, and was impressed upon a flimsy page of paper in red colors, the whole thing being of little greater density than the atmosphere itself:

"Accept the events which give you the name and title needed; the elements of the mind and the integuments of the soul can only be inspired by the actual realities of external perception and fact. In the coming search you will find in the name of Blavatsky the key to your incarnate existence at this era, and this will reveal to you the quality of your mission in upa saka, for the real baptism (which is the esoteric meaning of the word Blavatsky) is the descent of the spirit into matter and its unfoldment in the new generation."

There were some other words, which are secret and related to my psychological polarity in the realm of sexlessness, and these I withhold at this time, but can give them to anyone to whom they belong as a vital issue in their life.

I began to realize that I must not only marry, but escape from its entanglements by flight. I am sure that I became a perfectly unmanageable bride, and after quarrels innumerable and each fighting the other for impossible concessions, I finally took horse on my own account and rode to Tiflis on the way to my father, who arranged to meet me at Odessa.

I began to think that my father might endeavor to deliver me anew into the hands of my husband and refasten the broken links of my nuptial bond, so I began to plan how I could escape them entirely and begin at once the adventurous life which I had long mentally resolved should be part at least of my career. I lost the steamer at Poti and avoided the escort who had been sent with me through Georgia. While walking along the quay at the edge of the harbor, I saw a small sailing vessel which attracted my fancy, and, never having been free before, I immediately conceived the idea of a voyage in her. I went aboard of her, and, by a liberal outlay of roubles, of which I had a plentiful supply at that time, I persuaded the skipper and commander to agree to my plans.

The craft was named the "Commandatore," and was booked first to Kertsch, then to Tgaganrogz in the Sea of Azof, and ultimately to Constantinople.

I took passage to Kertsch for myself and servant, but only ostensibly, and then sending the servant ashore upon some arbitrary errand, which existed only in my imagination, I caused the captain to sail for Tgaganrogz, as the vessel had business at that port, and afterwards returning to the Black Sea for Constantinople.

I felt that now I had shaken myself free from the last restraints of my past life, relatives, friends, servants and nurses, of which my whole existence seemed to be full up to that time, and with it I cast all the traditions, religions, conventionalities, social follies and the entire concatenation of duties which seek to hold every one in the sphere of illusions and use the entire life for no other purpose than to repeat the empty events of our predecessors, and entirely abrogate the possibility of originality, freshness, vigor or iridescent charm of individuality, which is the only element in life that can give man an ideality which will free him in the sphere of existence, and make of him aught but a mental idiot and slave.

I at this time was sustained by the undines and water-fairies, and had a long conversation with the captain of the small craft upon

which I made the journey. I often think what he must have considered me, in my freshness and total inexperience of men, as I betrayed in my every look and gesture my suburban and adolescent guile.

We conversed about spirits of the dead and whether they ever came at a moment of peril when upon the deep sea, with guidance and counsel, and if they could communicate when they did come, the method and all other matters above the earth and under the sky, until I began to see that the captain entertained me with a reverence neither admirable nor safe, and it was only with the power of the steward that I escaped his subsequent persecutions. Our little voyage was full of adventures and incidents, but I will not stop to chronicle them. The harbor constabulary came aboard on our arrival at Tgaganrogz, and it had to be so managed that my presence would not be suspected; while the cabin boy hid among the coals I borrowed his personality, and was stowed away among some bedding on pretence of sickness. Again when the vessel arrived at Constantinople there were a series of further embarrassments, and as a result I was obliged to be taken ashore most inopportunately, in a caique, by the steward, who delivered me to the care of a Russian lady whom I had an intimacy with, the good Countess Calnorovsky, and with her I made quite a stay, traveling through many countries and under the stars of many constellations.

I communicated privately with my father and had his consent to a variable programme of foreign travel, so that it cannot be said that I was a thorough renegade, afar from the parental roof. I knew that General Blavatsky tried for a divorce and separation, but this could only please me, and my father, realizing that it would be impossible to resume the broken line of my married life, even if my husband would consent to such a course if I myself would, kept me supplied with money, and was impervious to solicitations as to my whereabouts and subsequent movements. It was a good ten years before I again saw any of my relatives, and my resistless eagerness for travel and the delight of fresh acquisition of knowledge, the inspiration coming from new scenes and intimacy with unknown people, carried me to every part of the world; there is no published account of my experiences and I have sought to avoid giving any, but will now relate some of them, that it will be known that I have indeed returned from the dead to give the truth and establish the fact of intercourse between the two worlds of existence.

I was wandering one day upon the boulevard in Paris, near the church of the Madeleine, entirely alone, when a man approached and thrust into my hand a paper containing an account of a famous

mesmerist and medium who was receiving visitors upon the Boulevard Montmartre, or near there. He was the celebrite known as Cagliostro, or so nicknamed after his predecessor, and was an adept of the black magic stripe; but at that time I did not know the difference, and the intente appealed to me as much as a far superior wisdom would have done. At a later hour I was enabled to slip the attendant given to me by the countess I was stopping with and made him a visit, and made my introductory bow to the first shrine where magique was practiced, Mantramic power unfurled, and the elementary hosts invited with their brood of dugpas to create the will of the Aspirant and devotee.

I well remember how vivid my sight in the Astral world became at this time, and I saw events and personages as clear as though they stood before me in the flesh.

This master was anxious that I should remain under his guidance, and, discovering in me the quality of the impressive lucide or sensitive, tried to hold me in his power; but no chains were ever forged at that time that could hope to hold me a prisoner, and after doing some experiments and finding the beginning of the science of spiritistic and mediumistic phenomena dawning within my own person, I fled precipitately to London, and at the Hotel Mivart, in company with the Countess B——, passed some time in strict seclusion, and after she left London I remained there on Half-Moon Street, number 45, with the countess's demoiselle de compagnie, and now had good opportunity to accept invitations from my own countrymen with whom I was already acquainted, or who were glad to befriend me.

Before I quitted Paris I had many interviews with the dead at the morgue, where I was a frequent visitor, and each time that I wandered to the "Notre Dame" to see the greasy mass and the priests and chanteurs with heads like monkeys, I never failed to see the last finding of the Seine or the one who was murdered in the night,—lying upon the frozen slab, with the water trickling over them, inside the glass case at the city's home for the dead.

I made many visits to this famous synagogue of Notre Dame and its chamber of treasures, the outlying shrines, where there was always the full complement of postulants, beggars and thieves, and began my study of churchianity, that ecclesiastic paranoia which has stifled the mental growth of the ages and brought people to idiocy and suicide, to say nothing of other evils, throughout the centuries of its dark predominance, and in the name of a man who was the incarnation of simplicity, truth and natural living.

Fancy his finding this monument of priestly stupidity where he taught divine love, a mass of precious stones, embroidered vestments, golden images and treasures of incalculable value, and outside starving ones who were in the sanctuary — where bread was more scarce and as unobtainable as the treasures within, and peace was taught and given at each service with the blessing and turned into suffering and dismay as it reached the beneficiaries, and yet no one “kicked”; they took the lie at each service, the poor resigned and the rich self-complacent; and only once in a while in an age, — when enlivened by an avatar who comes to save suffering ones from this consuming peril of so-called religion, the poor starved fools rise in rebellion and shoot an archbishop as they would a wild animal, — does humanity betray even a smattering of common sense, but are plucked and robbed by these lying hirelings, working under forms of ceremony and ritual and the name of the Master, and turning their substance into the stone walls, treasure and varied truck of the church building, until they in a moment of want find that it is a religion of words, of proffered service and empty offerings, — that the final blessing is a mere matter of words, that the holy ceremony is to trifle still further with the supplicant and give nothing while taking everything, — and yet they still go and come with never varying constancy, and revile anyone as a devil who would expose this never-ending farce. The treasure here would feed Paris one year alone and the building house a host; it ought to be taken by the government and turned into a place for the poor to live, as well as every other one of these church buildings. The priests ought to be put in the army or at work and made to stop their mumbling creeds, which is a monotonous drivel and is an impediment in the future life and development of the nation.

The street life and shops at this time afforded me much interest, and I loved to take long walks into the parks and among the trees of the dairy, where the great cows and other animals would come to me and give me a look of serious contemplation; they knew that I could be trusted and their souls could read in me a sympathy and love for their state and being. I made many friends here, and especially among those who were emancipated from tradition and the foolish superstitions of the Christian faith.

I was able to satisfy my craving for strange and outlandish places and things, to travel with companions and persons thrown in my way, and at other times quite alone. Among my associations of this chance character was an American, who gave me the first idea I had of the North American Indians aside from that contracted by a

perusal of Fennimore Cooper's novels; and I then contemplated a visit to America as one of the possible things in the near future.

But I must not avoid mention of my life in London, that sempiternal Necropolis where in fog and soot are buried half the time four millions of beings, in mortal life, in close physical contact and of every type from queen to the lowest and most abject subject. At this time it was only a cursory visit and gave no indication of its later significance, when, as leader of my own Occult society, I was sought and surrounded by crowds to get the teachings of "Master," and my own commentaries fought with and nearly vanquished by hosts of adversaries, mainly among my own family, who, having by familiarity bred contempt, sought my ruin and their own preferment; but of this I will write later on. At present I was found daily within the vast rooms and recesses of the British Museum, peering over old manuscripts, into the tomb of Abbysinian kings and tracing psychometrically, from the unburied sculptures, images and statues, the real life of the peoples of those countries, and sought to establish in my memory the truth as found in the Akasas, or Astral light, about them and their doings. I met here one of the Shabarons or initiates, and for the whole time that I was in London we were inseparable in our times of study and reverie. He was then a man in seeming middle age, but whether an actual incarnation or a transfused individuality (by taking on another body) I could not say; it was a fact that he had the most advanced power over matter, and could remove articles or bestow them at will. His mission at that time was to deposit some relics of the post glacial period and also other emblems of phallic significance, besides holding a place within the inner recess for the chelas and debutantes in Occult lore to gather.

We had long talks about the coming developments, and spiritism was a frequent subject with us. While he did not make much of its marvels, still he said that it was assured by their wishes to become a fact as an antidote to the titanic devotion to mere memories of Christ and the creedal poisons which were stifling the world.

It was sanctioned by the Brothers and under their guidance, besides receiving their help and good wishes; but its exoteric aspect was due to the ignorance of the world and the measure of truth which it was considered would become the opening wedge to the fuller revelation, and in this I was to assist with my mediumistic powers and become the visible agent of the "Brotherhood," who could work the better by the protection of their absence.

I was given more instruction in the facility of phenomena, its use, and cautioned about abusing it, and was made receptive to the re-

ceipt of precipitated instructions when other means of impressing me failed ; also how to invoke the elementary power which was the basis of all the phenomena, the command of the beings of the inner sphere and their dangers in incipient use, and after much more association I lost my instructor to the outer vision, and soon my mind settled upon the trip to America as being in the natural order of my mission and work, and in the month of July of the year 1851 I went in pursuit "of the Red Indians of my imagination, to Canada," as it is put by one of my friends ("Incidents in the Life of Madame Blavatsky," by A. P. Sinnett).

I met some people one day with whom I was acquainted, and as they were about to sail for America I thought that it could not be better for me than to go with them. We made quite a party and took a vessel which sailed for the harbor of Boston, but while on the deep sea the captain changed the destination, and I found that we would land at the port of St. Johns, N.B., and from thence I left my associates and proceeded to Quebec and saw some Indians, but they were ruined by what is facetiously called civilization, and totally worthless for my purposes, as I wanted to find out about their "ghost dances," medicine men and all their most interesting ceremonies of natural invocation ; these events I found were almost obsolete with them, and besides a drivelling priest of the Roman Catholic Church and a "minister" who was half starved with them, they had lost or buried all memory of their ancient faiths and beliefs, and were in a delightfully vague religious state.

I was interested in these people, and found that they had preserved one original trait, and that was the desire to take anything they could lay their hands upon. After some of them left I found that they had taken all that I had lying around, and especially a pair of boots which I greatly prized and which I could not replace in this outlying district.

I saw plainly that the Red Indian of fact was totally dissimilar from my ideal, because in the process of time they had lost all of their natural associations and were rapidly becoming a cross between the natives indigenous to the soil as transplanted and some of their worst members of the tribe who had left for the dense forest, and it was certain death to approach them or their habitations.

Wigwams had given place to wretched buildings, paths across the interminable forest had grown up with trees and weeds. The deer were hunted by men for gain, and the whole ensemble of the Red Indian had gone to the memory of men, and I saw that it was useless to attempt to gain any knowledge in this direction.

I then attempted to come into close relations with the Mormons,

who were then commencing to excite public attention ; but they were having a fight with some of their less industrious neighbors, and the survivors of the battle were then streaming across the plains in search of a new abode. Mexico seemed a good country for mysteries, and under stress of these disappointments, which were not, however, without their benefit, I invaded this inviting region, and, as I found later, at the risk of my life.

In New Orleans I was so fortunate as to see the Mardi Gras, and the feast of Saint Andrew. Upon the occasion of the latter, with that strange opportunism of which I have been the beneficiary in my arcane studies, I made the acquaintance of a yellow woman who bore every trace of being a reincarnate Brahmin, and it was due to her that I studied the aspect of voodooism, that middle branch of black magic which has for its object the ever selfish desires of the embryo mystic upon the plane of Maya, or illusion. It was founded upon the same Mantramic plane as the Eastern, but its objects were related only to the personal preferment of the suppliant, and naturally this did not satisfy my aspirations ; it would scarcely be worth my while to go to all the trouble of the work and follow the formulæ merely for the purpose of obtaining the love of some one whom I did not want, or to conjure a small sum of money to secure a temporary ascendancy over a rival in some affair of the heart or business in which the sole result was self. So while I was under the patronage of my seeress and in her good graces, while she acknowledged that my faculties brought her an increased power, still there was nothing in unison to hold us together, and I assimilated all that she knew very quickly, and after a warning visit from my Guro, or occult guardian, in this vicinity (for they change their personality with each locality) I took up my pilgrimage and thence to Mexico through Texas, and upon mules and horse, through the wilds of the country in that part of the world, I managed to scratch along unscathed, through rough communities, savage as well as civilized, and guarded alone by the force of my own fearlessness and perfect indifference to all possible assault or other attack.

I had by this time resolved to make no stay in this part of the country, and the reason for this was the mixed Astral condition arising from the Roman Catholic ascendancy, which brought me under an antagonistic force, and defeated, abrogated and almost suspended my communications with the central lodge.

A country is dominated so much by the spirits of the dead that, where they are tainted with a form of thought like the Roman Catholic, the air is charged with their magnetism, and a message sent by the overhead route is apt to be dissipated by these wily Jesuits ;

so I was careful to conceal my thoughts and as much as possible strive to maintain the appearance of one of their own people. In this way I became an incessant visitor at their masses and saw all the churches, of which Mexico is so full. Here it was that I saw a Jesus on the outside of one chapel dressed in green tights and a wild bull in full pursuit, thus mixing the pastime in the thoughts of the people with their idea of an immortal life and their redeemer.

Such desolation as I here saw in the mental development of the inhabitants, and there was such an entire absence of intellectual vigor, that my heart sank to think that I was yet so far from the home of my Master and in a region where even in sleep my thoughts miscarried, and I could not maintain my usual Astral intercourse. I wrote to my friend whom I met in Germany and arranged at once for a visit to India; and with a Hindoo, whom God sent to me in this wilderness, we went to the West Indies and went over, via the Cape, to Ceylon, and then taking a sailing ship in preference, we went to Bombay, and I immediately separated from my companions and made my own way toward Thibet, intending to go through Nepal or the pass of Djellighore.

I was always so much now in request, because of the beginning of the phenomena, that loud sounds began to issue around me, and in many ways my company, in whom I reposed confidence, were acquainted with my power to make a source of communication with the excarnate world, so that I was much worried by all of them, and it was with much difficulty I could get the time to arrange my own affairs; besides, various old men thought to make me their wife, as they said. Some of the women were mad after me, seeing in this force a way to come into prominence and gain some temporary advantage over their surroundings. In India this power became redoubled and I had to fight it off all the way through; it was for this reason that I thought of home again and to rid myself of my friends and this incessant solicitation; but the war of the Crimea began and interrupted all plans, and failing to get into Thibet on account of my inexperience and the great antipathy and arrogance of the English, as well as the hatred of the Maharajah, who at that time would not allow any Feringhy in his dominions, I returned, but after having penetrated further than any traveller before, and this was only accomplished by my assuming the costume of a Shamana and taking his stores and tents.

I went from Sro Naga in Kashmir to Leh, and then across the most impenetrable range of mountains in the world, rock, glacier and precipice, crevasse and terrible passes where there is only room for the feet and the body is out of perpendicular all the time.

Over the Zoji La Pass the coolies had to carry the baggage, and were it not for the caves and viharas (stores prepared by the nuns in their pilgrimages), I should have starved and frozen; still I had made the attempt and that gave me the satisfaction which I craved; besides, I received orders now to try the countries of Japan and China and attempt to find in their vast ages of lore the Rosetta stone or the Rosicrucian principle, then my *Vade Mecum*.

This was a promise to me that it was the road from apprenticeship to duty, and I went out again to America and travelled in the principal cities, now in the company of some people and again entirely alone, reaching San Francisco, passing Chicago, — then a small place and full of that indomitable energy which makes the average American a small volcano of tobacco, emitted in such quantities that it is a wonder they do not go dry and wither up. Never in my life did I see such chewing and spitting, — the whole place full of the nuisances, — and the worst of it was that those who made the laws offended the greater, when they themselves should have been tried and convicted of the most serious offense against public decency that I ever saw.

I stayed around here and in Hawaii, Sandwich Islands, and in Honolulu a full two years, and then went to Tokio and resumed my pilgrimages in the land of the Satsuma, Nagasaki, and studied the arts from the Japanese standard, also the legends and all of the life which Arnold found so delicious and so aptly described in his published work still alive in your mortal world.

I found here a new principle of perspective in painting, and the basic principle of the retina orbit or faculty of transcribing distance in a picture.

This secret also gave me the clue to another one, that of the art of producing instantaneously a picture previously resolved from the Astral elements in space, and this is a faculty to this day with the priests in the sacred temples of Japan, and an incident just here may become of moment felicitously related. One day I was one of a party who were going to see an old temple where there was said to be some monks who had never seen the outside world in their entire lives. Desirous to learn in what manner Nature compensated them for their solitude and what form of science they practised — for all of these old religions give their votaries and high priests something to think of besides the horrors of eternal crucifixion — I was promised to see a thought precipitation, which occurred in this way: Taking us into the temple reserved for strangers and just inside the sacred line, in our bare feet, the high priest took some paper from a kaka vase, and, holding it upon our heads, we

were requested to think of some scene or picture ; I instantly thought of my home in Russia, and when the paper was taken into the light there was pressed upon it in faint but perfectly formed lines the whole surroundings of my family's estate, with each detail and as things were placed the day that the picture was taken, this being its most important feature ; for if the picture was taken from my thoughts, what power gave it the character of the day it was given, brought it out as of that very day, and showed all the changes which had been made since I had left home and of which I had not even been apprised by letter? This could not have been in my mental sphere or copied but from the Astral light, giving especial prominence to a porch and pillars which had been placed before the port-cochere since I had left home.

The architecture of Japan is of that light character to give zest to one's thoughts and lead the mind to gaiety and joy. I remembered well how difficult it would be to give phenomena here to suit a psychical research society, who would never be able to stop cracks or to find a room sufficiently barren of crevice to stifle their useless and opaque suspicions, the whole idea being to secure open design and give free vent to air and light. At Tokio I met some friends, and passing the straits reached Calcutta, on my second visit to India in the year 1856. Again I went to Lahore, and through Kashmir to Leli in Ladakh, wandering about, drawn by one and another fancy, witnessing at times marvels and at others studying Sanscrit, Aryan legends and visiting temples, cemeteries, caves, valleys of the dead, and touring much in the character of the phlegmatic English. I again attempted to make the pass into Thibet, but finally, being instructed that I must go to Europe again to avoid the coming troubles of 1857, I sailed from Madras to Hamburg, passed some time with some soldiers of the German army whose companion I had previously been when in the male disguise in the army and navy, and from this time began to receive the notoriety which was destined to accompany me the balance of my career, and without which I could not have left my memory and design in the Occult field.

I had changed my name so many times by this and other affairs that I really did not remember but vaguely who I was. Think of it : I had been male and female alternately as it suited my purposes and surroundings, I was changing my social status also in every place, and had begun to permit and solicit from my inner self a varying permanence in conduct which gave me much needed variety and relief from monotony.

My body seemed to become the repository for ever changing

individualities, intelligencies, powers; I was charged by different emotions and desires. Sometimes I thought one thing right and at another knew that it was totally wrong. I could not put my finger on myself and say that I was my father's daughter or the son of anyone. The whole world became to me a myriad, varied and changeful place, full of methods, events and curriculum, entirely at variance with established usage and opposed in act to the very dogmas it upheld.

I became entirely free from myself and was able to live a hundred lives in the same era and in the same form, yet my own self was ever present and actively observant of the procedure of each intelligence, its conduct and the details of its synchronous affinities in every day correspondence; for I found also a new problem at this time, and this it was: As each new ego possessed me at my good will, and I loaned them my body and movements to achieve their wish, they began the operation of their own destiny, or Karma, instead of my own, which was entirely abrogated or suspended during the time that they had the use of my organism. Thus, in Asia I was taken by maorientes and other forms of intelligence which had lived and passed into the aether. They brought me into contact with their own companions, literally dragged my body through incredible events and achieved some work that they were meditating for aeons of time and accomplished by me, a total stranger, yet being received by those of their family and countrymen seemingly with a gleam of recollection, or at least with sufficient cordiality to enable the spirit to accomplish the wished for result; and this my own soul would study as it stood aside and watched the whole procedure, sometimes lasting for days at a time. In this way my entity has been invaded by soldiers, women of the street, brigands, statesmen, patriots, priests, serfs, scholars and of all and every sort of intelligence, each using for themselves the wished for opportunity, and in return giving me some good service in safe conduct or an allegiance won from their own people by a spiritual feeling of fraternity when they were not acquainted with me at all, yet they felt the soul power and knew it as something they must recognize and assist. In this way I escaped the consequences of many a dilemma brought about by my intrepidity and fearlessness, which were in turn the result of my feeling that at the doubtful moment I would be carried safely over all manner of difficulty and through each incident of risk.

I remember that I won a wager from a friend, who so well knew my power to impersonate almost any character. It was arranged for me to serve as a female waiter, to prove that the individuality of the place and sphere actually would take possession of me and give

me the nerve to effect the fact. It was in one of the restaurants in Paris, I believe the one on the Faubourg St. Antoine, and I mention it because it will serve to show how the details of my wanderings became obscure and dismal by the time that they reached my family and friends, which they did often by the superserviceable gossip of travelers whom I met and in other ways. My aunt wrote me a heartrending letter about my conduct in alien lands, but I had neither inclination nor time to attempt to explain. I can only say that they arose by reason of some such incident as the waiter story, and which was merely done as a wager and to prove a metaphysical theory.

After spending some months at some of the lesser towns in France and Germany, I rejoined my family somewhere near Pskoff, in the northwest of Russia about 180 miles from St. Petersburg, and found them, as I left them, in the midst of a family wedding party; but the victim this time was not myself as formerly, and I could not but draw inferences and deductions at the silly sight. Still, I said nothing, but attempted to find rest from incessant wandering in the family home and at least enjoyed some good food, properly cooked, which was a great relief from all sorts of messes which I had to endure at the various pensiones throughout the breadth and length of all lands.

CHAPTER III.

MEDIUMSHIP IN RUSSIA.

“Stepp’d from the crowd a ghostly wight,
 In azure gown, with cincture white;
 His forehead bald, his head was bare,
 Down hung at length his yellow hair.
 Seem’d to me ne’er did limner paint
 So just an image of the Saint,
 Who propped the Virgin in her faint,—
 The loved Apostle John.”

—“MARMION.”

“The living power made free in him, that power which is himself, can raise the tabernacle of illusion high above himself, above the gods, and above great Brahm and Indra.”—“VOICE OF THE SILENCE.”

For a few days I settled down to a retired life, but under the influence of my sisters and others I had to be continually seeing first one and then another of the old companions and friends and resuming the trend of my former life, but with the difference that I found myself to be quite free and an endless source of wonderment to the inhabitants of that quiet place, who had heard so much of me and my career.

I was altering a dress one day when the very floor trembled and shook violently, and I had occasion to say to those present that the kikimorey, or spooks, were active again—a statement that precipitated me into endless trouble and notoriety, for the people, being unaccustomed to such manifestations, immediately took the subject up and demanded to know all about it. The whole town was turned upside down in a few days and the bell to the house rang all the time.

A truce to work. The hubbub was great indeed; I could do no more at the dress, and my sister finished it while I was giving all my time to those who were coming to consult the spirits of the dead about mundane and spiritual things, giving advice and answering vexed questions.

Alas for the quality of the feminine mind; here I learned to disregard it utterly. Such absurdities! Women would bother me for secrets about men—mere nothings, trifles—and of course the elementals would fool them; this of course was considered my dishonesty, and it made much fuss, I can assure you.

My family were leading a very fashionable life, and the callers were of that nature that one would expect to have a little sense, but

it was quite the opposite. Fancy they kept asking, "But how do you do it, and what is it that raps?" or again, "But how can you so well guess people's thoughts?" "How could you know that I had thought this or that," for indeed the sounds were not simple raps, but much more; they disclosed an extraordinary intelligence, disclosing the past as well as the future to those who were inclined to hold discourse with them through my efforts and medial service; they also showed the possibility of reading thoughts which were unexpressed, penetrating freely into the most secret recesses of the human mind and divulging past deeds and future intentions.

All who were living in the house knew that strange things were taking place in it, for throughout the different rooms there were sounds, whisperings, mysterious and unexplained, and not only did they occur in my personal presence, but knocks were heard in every room and the furniture moved, the sounds came on the walls, the floor, the windows, sofas, cushions, clock, and gave forth a different vibration according to the matter struck upon, thus showing that they were no illusion or conjuring, but a contact with the article upon which the sound was made.

I tried in every manner at first to conceal these facts and laughed at them, trying to make fun and avoid their solemn significance if possible. I was obliged to confess, however, to my sister's incessant inquiries that these phenomena had never ceased since the early days of my infancy and youth.

I could by the force of my own will increase the sounds and diminish them, or make them cease altogether, proving this at the time if necessary. Of course the people of Pskoff, like the rest of the world, had heard of the occurrence of Spiritism and its manifestations, and were informed of what then was occurring in the States and other parts of the world. There had been mediums in St. Petersburg, but the inhabitants of Pskoff, in their guileless retirement, had never witnessed before the rappings of the spirits, so-called, and were eager to come into the presence of the supersensual by my services and prompt willingness to oblige, although I utterly repudiated the source of the Occult refection as being dependent upon the spirits of the dead, or anything dead at all; for I well knew that the energy was from my own person, although it was outside of my physical frame, but consisted of my soul envelope animated by the events and occurrences in the Astral light, which I will more fully describe in another chapter.

I was a mediator between the mortal beings and the other and varied powers of incarnate dyhan chohans, who would liberate the compound of magnetic energy and upon the service thus established

came surely the names of the dead and events connected therewith ; but the power, while used to connect the world of the dead and the mortal, was not made by the spirit world, but rested under the control of the highest incarnate power, and does so yet, as I have always known, but others rushed to conclusions and had not the power to analyze the details.

At this time my powers might be described as direct and perfectly written and verbal answers to questions mentally asked. I gave prescriptions for disease, in Latin and other languages. Private matters, unknown to all but the interested party, were divulged, especially in the case of those who insulted me by alleging fraud. Lifting of the piano and placing fragile articles under the legs to show the varying density of weight and the suspension of the law of gravitation, I also could at this time fold a small piece of paper and enclose it in a part of my skirt and it would disappear, going to a place designated and be found there, no matter how far, if the currents were in good order. This latter fact was the one which interested me most, as I was able to thus get "Master" and come in rapport with his own individuality. Objects would be found in the room which had been brought from a distance, and others spirited away and taken no one knew where.

The delicious sound of the Astral bell, however, used to evoke more wonder and brought to their feet all the skeptics, it was so wonderful and at the same time refined and subtle in its translucent melody. This faculty I had acquired from an old anchorite or Shamana in the grove of the Bodhisavat near the caves of the vultures in India. He taught me the invocation and the mantrams which were in the parallelogram of the essenes or esoteric therapeutae.

The sound would come anywhere in the room and float around amongst us all in every direction, thus refuting utterly the fancy or conjecture that it was under my dress or on my person — a trivial thought that could only occur to the merest driveller in actual perception.

I can say that the bell was the signal between those who, being proficient in an organized Occult fraternity, were given its use to get the attention of a sought assistant to unite upon a necessary reciprocal event in magic or its corelatives.

I may say hundreds, or more properly thousands, had heard this bell sound from the age of eighteen till within a short time when I became transposed to this sphere of existence, and now within a short time I will be able to come into rapport with some mortal who will have the sound given to them so as to estimate the fact

of my association with them for the purpose of continuing and maintaining my life's work in the metaphysical realm.

One of the most inexplicable items in connection with the answers received through these channels was that they were often distorted and lacked the substance of direct fact, especially to those who expected infallible prophecies or available replies. Some were purposely distorted, and this was readily understood by me, but it was difficult to have them believe the truth. Where the questions required an answer, which, if given, the karma or that of their friends would be interfered with, there would be a diversified answer, equivocal and disingenuous; for it was not intended to give out anything that would impair the value of human reason or understanding, nor to anticipate the events of daily life about personal matters, but to evoke thought and prepare the ground for new ideas, becoming receptive to which the mind would open to the rays of divine truth and gradually the inner sight would receive the philosophy which could not have been understood if the phenomena had not given the aboriginal conception to the well-worn grooves of human thought.

Thus it will be noticed, and not heretofore fully explained, why, if these powers can make replies, apodictic and omniscient, they use subterfuges and evasions or fail to reply at all when solicited and are profuse when unexpected or unsolicited. The answer is simple: They have not the purpose to enlighten anyone beyond the requirement of the hour or moment; they are designed merely to awaken thought, not supplement it, and, having given one proof of its infallibility, its duty is done, and the neophyte is left to imbibe, by analogy, inference, the balance.

My father was the most skeptical person within the family circle, but after the incident of the immovable chess table and releasing it at will as I had done for them, he became enthused and debated less heatedly about the glory of Voltaire and Letharge, whose disciple he was.

The principle of the Astral body was thus no trick of dioptrics, the Astral bell and the other sounds no device of diaphanous mesmerism. The phenomena all pointed to the existence of other faculties and powers than those within the limits of exact science and the known possibilities of the human organism.

I may copy now from a record the explanation of this power and faculty. I could see within my forehead the actual present thought of the person putting the questions, or a paler reflection of an event, a name, or whatever it was, in the past or future, as though hanging in a shadow world around the person, generally in the location of the head or below the arm-pit on the left side. I

did this of my own power and never felt that any spirit helped me. It was an action entirely confined to my own will, more or less consciously exercised by me and fully premeditated and given to action.

I had to interpret the thought of the querist, to remember it well after it had disappeared, watch the letters of the alphabet as they were read or pointed out, prepare the will current that had to produce the rap at the right moment, then have it strike at the right letter, the table or any other object chosen to be the vehicle of the sound or rap. All of this is a very difficult process, I can assure you. The bell came from the vicinity of my naval and was through the operation of the muscles of the abdomen, giving vitality to the Linga Shirirah, which would make a vibration upon the spund curves and produce a synthetic vibration upon the auric nerves; in this also the will was trained in concentration and it operated in connection with a law of the Mahatmas, who had evoked the elementals in this direction and harnessed them to the execution of their purposes.

My father not only forgot his skepticism but became passionately fond of experimentation. He desired to restore the family chronology. Think of it! The genealogical tree lost in the night of the first crusades had to be restored, from its roots down to his day.

The information was readily promised, and we were at work from morning to night.

First, the legend of the Count von Rottenstern, the knight crusader, was given. The year, the month and the day on which a certain battle with the Saracens had been fought; and how, while sleeping in his tent, the knight crusader was awakened by the cry of a cock (Hahn) to find himself in time to kill instead of being stealthily killed by an enemy who had penetrated into his tent. For this feat the bird, true symbol of vigilance, was raised to the honor of being incorporated in the coat of arms of the Counts of Rottenstern, who became from that time the Rottenstern von Rott Hahn, to branch off later into the Hahn-Hahn family and others.

Then began a regular series of figures, dates of years and months, of hundreds of names by connection and side marriages, and a long line of descent from knight crusaders down to the Countess Ida Hahn-Hahn, my father's cousin; and my father's family names and dates, as well as a mass of contemporary events which had taken place in connection with that family's descending line, were given rapidly and without hesitation. Herodotus himself, though endowed with a phenomenal memory, could never be equal to such a task. How, then, could I, who had since youth been on the coldest terms with simple arithmetic and history, be

suspected of deliberate deceit in a work that necessitated the best chronological precision, the knowledge very often of the most unimportant historical events, with their involved names and dates — all of which after the most careful verification were found to be correct?

My uncle also took an interest in this work ; he was a high official in the general post-office at St. Petersburg, his ambition being to settle the title of count on his son ; and over and over again he would, in his attempts to catch me in some historical or chronological inaccuracy, interrupt the regular flow of the raps and ask for information about something which had nothing to do with the genealogy but was only some contemporaneous fact.

This lasted for months. Never during that time were my invisible helpers found mistaken in any single instance ; indeed not, for it was neither a " spirit " or " spirits " but the power of incarnate men who can draw before their eyes the picture of a book or manuscript wherever existing, and in case of need even that of any long forgotten and unrecorded event ; they can come into rapport with the names or shades of the fourth principle of the dead, or, in the case of a disincarnate ego who has attained to the state of Manichaenism or Buddhishatya, the Astral light is the storehouse and record of all things, and such secrets as are therein transcribed are readily accessible by such men, for themselves or to assist the reliquae of the dead to give the message of consolation and the item of test of identity, which is so often done in the seance room.

The most successful phenomena took place when we were alone, when no one cared to make experiments or suggest useless tests and when there was no one to convince or enlighten.

We gave some time to an analysis of the forces at work, as they found, as I had told them, they had to be divided into several distinct classes.

While the lowest of the elementals produce most of the physical phenomena, the very highest among the agencies at work condescended but rarely to a communication or intercourse with strangers. The last named invisibles made themselves manifestly seen, felt and heard only in those moments when we were quite alone in the family, and when we were able to secure united harmony and quiet.

I will attempt to describe a tourneur of occurrence which did not take place for a party who came miles to witness something ; for truth to say I was weary with the constant request for miracles, the thirst was so unquenchable, the appetite merely one of superficial curiosity, that I would not give myself except where it suited the purposes of my mission in establishing an inquiry for metaphysical research, and these investigators were rare indeed.

One evening, as we were all in the dining room, there were loud chords upon the piano in the adjoining room, and which was closed and locked and so located that they could all see it from where they were through the large open doors.

Then I commanded a creshendo of elementary power ; my tobacco pouch, matches, pocket-handkerchief and other articles became ignited with the flame of life and motion and would come to me through the air visibly without the contact of any person. With a mighty rush of wind through the rooms the lights were extinguished, and upon making a light again all the heavy furniture in the room was overturned and in disorder and yet nothing was broken. After this we held a seance in regular order, and the table became animate with life and questions were asked and answered until a late hour.

Now I give my method of the power : At first I was a physical medium of enormous psychological power, but, under the guidance of "Master," I was made to forget this dangerous gift, and every trace of it outside my own will was subdued and overcome. I had two distinct ways of producing phenomena ; in one I was distinctly passive and gave freedom to the desires of the acting elementaries, and the other method, dealing with the spirits of the dead, was to enter the currents of their thoughts in a composed method and identify myself with them for the time being, and, guiding the raps myself, made them spell out that which I gathered from the currents, myself about them ; and in doing this I found that I could come into rapport with some personages in devachan much easier than with others,— especially, reading of some one who had left the physical plane of being, I often found myself in their sphere and not they in my external life ; that is, I would go after them, not they coming to me ; and the list of deceased whom I followed about in the field of the subliminal consciousness was a lengthy one.

My illness came now on me again and stopped for a long time these events and experiments. I had received a wound, made during some incantations by the sword of the ecclesiast, and it had the way of opening at unexpected times, when I suffered intense agony, convulsions and the trance state succeeding, lasted far into the moon, when it would suddenly heal and no trace of illness remained.

In the spring of 1860 I went away on a visit to my grandparents, whom I had not seen for a long time, and at Zadonsk I waited over for some much needed rest. This was a place of pilgrimage in Russia where the holy relics of St. Tihon are exposed to reverence.

I well remember that one of the three popes of my country, the famous Isodore, whom I had known in my childhood days at Tiflis, was to be the celebrant priest at mass upon that occasion, and I

attended the function with my sister. During service the old man recognized us, and invited us to visit him at the house of the archbishop. He received us with great kindness. Hardly had we reposed after our greetings, while in the drawing rooms of the Holy Metropolitan, than a terrible hubbub, noises, raps, loud and muffled, burst upon us all with a force which appalled even us who were quite used to them. Every article of furniture in the vast audience room cracked and thumped — from the great chandelier under the ceiling, each crystal drop and pendant of which seemed to become endowed with sentient life and self motion, down to the table, and under the very elbows of his holiness, who was leaning upon it.

How confused and embarrassed I became and tried to make the usual fun of it, but his holiness, with his ecclesiastical habit of ratiocination, was intensely interested, for he knew its peculiar significance as opening a fresh field of spirit inquiry. He offered to ask a mental question, and when he received the answer — precise and to the point as he wanted it to be — his highness was so overcome with amazement and felt so anxious and interested in the phenomena that he would not let us depart for three hours. At parting he said to me : “As for you, my daughter in heavenly grace, let not your heart be troubled by the gift that you are possessed of ; do not avoid its obligations nor interrupt the sequence of its Occult investiture, neither permit it to become a source of misery to you hereafter. It was given to you in the sacredness of a mighty mission to humanity, and will no doubt open the eyes of mankind to the existence of the life supernal and lift the veil which opposes the sight of external men to the visions of an immortal life in the vale of destiny beyond.”

These were the authentic words of His Holiness Isadore, the Metropolitan of our orthodox Greek Church of Russia, to me upon that memorable occasion, and I merely mention it to show what opinion the church held as to the value of phenomena in thaumaturgical revelation ; for myself, I valued an archbishop no more than a serf, except for his valued intellectual status and the power of analogical analysis in the domain of natural religion.

I could repeat numerous instances of the value to me with thousands of people in every part of the world this peculiar power became. I had been in every country and place and met all sorts of people. Under the inspiration of my possibilities in Occultism ordinary channels of information became supplemented with the secret stores of knowledge. I met strange individuals, and ordinary seeming ones laid aside their restraints and reserves and to me confided all manner of private information, brought me in contact

with sought-for knowledge, and for the time, under the psychological effect of the manifested phenomena, I could mold to my will and hold them to my plans of effecting reforms in human thought whenever I was giving my power to accomplish this end.

How little you realize the immediate nearness of secret stores of knowledge! The discoveries of powers latent in man are never made in social life, and yet you may be one of a company that includes a Cagliostro or has an adept as a guest. How would you know it? They would not attempt to enlighten you, but would studiously refrain from the very subject that you would give all to hear. When the right one knocks the door is opened, and you might be in the same room with the Master himself and it would awaken no curiosity at all, for these personages know so well how to conceal their identity that to an uninitiated person their presence would not be discovered in their high relation to psychic powers, but they would see only that form of intelligence to which they were entitled and accustomed.

Naturally I thus had no thoughts for trifles like human love and marriage; all the events and details of ordinary existence lost their charm; in fact, they never had any for me. From the hour of my birth I lived in a world of my own and was entirely unknown even to my best friends, except in that character which they could digest and understand. This gave me a peculiar life, for on the one hand I knew so much and required such different diversion from ordinary people that I was secretive, fearing they would see in me a form of being that they could not understand, and I acted a personage for each one, giving them just what idea of me they could digest.

When I was alone my interior life began and I would wander off in the Yogi state, when hours and days even passed as a moment of time, and in this supernal reverie I learned to hide myself and live with the beings upon the plane of existence whom I found there in the innerconsciousness.

I had no regard for money, friends, country or the usual concomitants of a mortal life. Wherever I was became my home, and I could always accomplish the feat of living and taking care of the mortal and physical necessities, for I could attract to me the money necessary for my simple wants; or, if I desired to accomplish an event that required cash, I would become possessed of the amount by an Occult formulae in the time required, but of this hereafter.

Finally I became itinerant again and my nomadic nature asserted a predominance. I roamed around in Imeritia, Georgia and Mingrelia, throughout the Trans-Caucasian country and all along the coasts of the Black Sea. Here I met with the warlike, half-savage

Apkhasians, the Imeretenes and the Mingrelians — the descendants of those ancient Greek peoples who came with Jason in search of the golden fleece, for, according to historical legend, it is the site of the archaic Colchide, and the river Rihon rolled at one time upon a bed of golden sand and over wavey-marked nuggets of solid gold. It was quite natural, therefore, that the princes and higher class peoples should view me as a witch, a magician. I met here those peculiar people who are mutilated in some of their functions to establish the ascendancy of another set of emotions. It is not believed by them that the destruction of the physical and outer form at once removes the blemish, but the mind having rejected the thought of which the physical part is the expression, and it having been actually removed, the ego in the course of time assumes its non-existence, and when re-embodied the skandas, being without memory of the erasure, fail to evoke that form of illusion in that life, and the consequent development in other directions is correspondingly rapid; also in other magnetic ways there is a compensation, and several rounds of necessary incarnations are thus avoided.

I passed much time with these sects and tried to immerse myself into their rites and ceremonies, but they are not favorable to the reception of an alien by their high priests, and when I saw that my presence was causing trouble I withdrew and looked elsewhere for my next duty and work.

CHAPTER IV.

INITIATION IN THIBET.

"They ask us to teach them true Occultism, but they indifferently realize the tremendous difficulties in the way of imparting even the rudiments of it to those who have been trained in the familiar methods of materialistic philosophy and the dogma of physical science. They have so much of the one that they can but imperfectly comprehend the other, for a man can only think in his worn grooves of thought, and unless he has the inclination and courage to fill up these and make new ones for himself, he must perforce travel on the old lines."—KOOT HOOMI.

I felt now the necessity of having some direct conversations with the high Shabaron of the outer community in which I was an initiate, and gave myself over to the thought of travel again in India, where at that time the geographical centre of the order lay and where my Guro was upon duty. I had been corresponding with him for some time and we had reached a point where it was imperative that I should come to the lodge and pass quite a long time, so I arranged my affairs and left home again for the East and the ridge-pole of the House of Aryan.

I will give in this chapter the ideas and thoughts which we held in common among the Shabarons and chelas of my lodge so far as I can without betraying the work to the remark of the profane.

I had to obtain a mastery over the denizens of the supermundane plane, arrange a new code of signals for the correspondence of the inner circuits, obtain the degree giving me the transit from the plane of apprenticeship to duty in the field of iconoclastic teaching and proselyting to the original truth of revealed religion, arrange for the affairs of the exoteric lodge which "Master" had ordered begun in the outer western world, and have a permit ordered to begin the investigation of the outbreak of modern Spiritism which had just begun then to irradiate the horizon of human thought, bringing its onswEEPing march of new ideas and its supreme revelation in the world of phenomena.

From Calcutta, about three days' journey into the wild country among the hills of Ootamacund and around Culiagrimatra, where the snakes are so thick that they can swallow a man of full size with the greatest possible expedition, I wandered among the native tribes, seeing performing Yoghish, Sutras and the ordinary coolies, who, in the open air, give the surprising miracles of the present day. Finally I was spoken to by one of the chelas and ordered to

repair to one of the great temples, where at sundown I mounted upon an elephant and was eye covered, travelled in the company of two old men for several days, during which time I fed only upon the juice of a fruit but little known among the English in India and ate of a nut which gave the strength of the best beef and other meats; in the cool of the evening I could feel the rapidly moving train and knew that we traversed great distances into the interminable steppe or country of the unknown millions.

In the course of three weeks we arrived at one of the outer stations, and here in the midst of the gigantic verdure and fruit trees was a temple of enormous size and utterly unknown to the foreign population, being guarded by elementals of prodigious power, and anyone coming near it with inharmonious thought would become immediately ill, and, if not removed at once to without the confines of its circle, would leave the body permanently in death.

This temple was vast and unused by the orthodox religions; most of its structure was underground and at the entrance to a cave in extent much larger than the mammoth cave of Kentucky, to which there are four openings or natural outlets, each guarded by large caverns where wild beasts and snakes make their permanent home and through which the entire English army would not obtain access.

The initiation is part symbolical and part real, and is the counterpart of what the initiate encounters in the outer world after the skandas are permeated by the lodge initiation in one of the temples of the Mahatmas.

There are seven rites or degrees in this initiation, and are designed to rid the neophyte of the illusions upon the varied planes of matter that they may be the more free to attain in Yogi the state of Nirvana or a partial Bhikshu.

I will give an account of the seven degrees as I am permitted, and in as simple a manner as is possible. At first the Aspirant is brought into the sphere of full illusion and given the greatest scope in extravagant living; every luxury is permitted and all manner of desire gratified as soon as thought. In this way the result of each act is seen and analyzed and the will tutored to lay aside the delusion, merely to obtain relief from its antithesis; gradually this is hastened by association with the mind of the Shabarons, who bring about a mental vision in which all conduct is clearly seen and its accompanying result. In time the neophyte purges the mind of desire, and although all manner of tests are given, he passes through them successfully and then becomes ready for the next.

Some of them are especially severe, and while undergoing the test of solitude and the one of extreme self-abnegation, the aspirants have been known to refuse the tests and were returned to the outer world, there to resume life and the duties of earth existence in whatever sphere of living they could secure; but they carry the power gained throughout each trial into the life, and through each successive incarnation and at each fitting moment, by the law of attraction, they can by mental aspiration merely, and the strong desire to will to them a return of the trial in which they formerly failed, bring it to them, and the details of the initiation will begin anywhere in the world and have the same effect as if undergone in the temple, but it must be done over again in the temple in one embodiment at least, and the rite established upon the records, of which a perfect copy is kept and is always open for reference in any age, being preserved throughout all time by the Akasic aether in the aura of each ego and a corresponding one in the tablets of the temple, which is in the custody of the Grand Master.

The test of separation from all other men and family is a severe one, and I was especially tender in its requirements. I received from my Master a special form of hypnotic induction which helped me over this difficulty. While I loved my father I realized that each ego must stand upon its own requirements in the plan of personal purification and progress, and our best duty to our parents is to finish conformably to a divine plan the work of emancipation of the human will which they have made possible by the procreative act of birth; otherwise to comply merely with copying their prerogatives in development is to atrophy their as well as your own possibilities. But as they share in your emancipation in spiritual development, it is pre-eminently the duty of a child to attempt the emancipation of the line of descent from the delusion and terrors upon the plane of re-embodiment and frequent rebirth in the vale of illusion.

I had no difficulty in the plane of money, which is the great stumbling block in the way of the chelas; another is the one of sex association and the assimilation of magnetic polarities, in the affinities of anthropogenesis; being born sexless and psychopathically negative, I gained rapid advancement, and was soon in the self-imposed retreat of the higher discipline. Here, indeed, I suffered, for I was in hereditary toils which I was obliged to subdue and avoid. The waters of Lethe were washing away the mental integuments, and as day after day passed in the grand cloisters and amidst a silence which was sacred and profound, the ego became released from the enfranchisements of ordinary being, and the sixth and seventh prin-

ciples alone lived and were not gainsaid by the lower principles that obtain full control of the individuality in the everyday life.

No progress can be gained here while any taint of desire is left in the ego, and the tests are naturally imposed after each plane of development has been finished. As soon as the Aspirants fail they are returned to ordinary life, as has been said, but they maintain a collateral affinity for the lodge and are chelas upon the plane which they have acquired, and must help both those above them and those who are still below them in the Brotherhood.

I was left finally in the Cave of Death, where it is absolutely dark and full of poisonous reptiles; the bite of one means instant death. This is to test the desire for life in the human form, and rarely emerges from it one who ever returns to association with their fellow beings. The strain upon one who is not perfectly ready is severe, and after it the test of soul annihilation is put, which gives the title of *Touhidi Nirvana*. This enables the candidates to return to the Llamasary whenever they desire, and they need not return to human association except they wish, but are Bodhi from and after that supreme test.

I am not able to describe what takes place at this interview, but can say that it is a dark cavern and only the voice is heard of One speaking, and then the place is rushed full of elementary life, and woe to him who is not pure in thought at this supreme moment, for the life alone is not lost but the soul is borne at once to a new planet, and the recollection and advancement gained is irretrievably lost, the very ego being dissipated and a new *Manvantara* must ensue before life can begin upon a new round.

The man is made over entirely from the outer to the inner, by these forms of ceremonial magic acting directly upon the *Manas*, and is accorded a correspondence with those forms of thaumaturgic power that have their full significance in a life such as mine was to be. I made the distinct gain here of controlling the denizens of the subjective plane or state of life, and became their master, willing them to action and work rather than, as most media, being under and subject to their impetuous dialectics.

The caverns of this temple are so vast and yet so constructed that one never comes into contact with another unless drawn together by some affinity or natural law. The Astral forms are almost as dense as the natural ones of these diaphanous Hierophants, and so readily does matter deliquesce in this luminous aether that it is difficult to trace density in aught but your own will and thought. Except the walls and exterior landmarks, all is vague, evenescent, and dreamily in tone with the goddess *Isis*, whose dedicatory service is chanted

by the waves of atmosphere as they breathe their undulations in the varied passages.

Within one crypt I well remember the Altar of the Elephant, where, rising in the centre of the vaulted recess in the solid rock, is the hollow statue of a vast Leviathan, in which are passages through the limbs. Here is invoked by the incantation of thurgic rythm, the power to subdue riots, quell wars and bring to reason the spirit of confusion throughout the continents, and thus are men governed after the rage of elementary strife has run its course, by the magic of thought transference generated by those high in Divine law and love.

I passed some time in the study of the laws governing the disintegration of matter and its transportation to other places, and its return to the original shape and form in an Astral counterpart. This brought me to the knowledge of exact and definite sciences. I was obliged to familiarize myself with the facts of the post-glacial age and the flint deposits, which carry part of this phenomena to a final conclusion.

The people of this age were proficient in this lost art, and to study its bearings and facts I was obliged to uncover from their time and life the exact status of the power from Astral observation and experiment, under the tuition of the Shabarons, who never give out any knowledge until the chela is upon the secret already from an inner intuition.

This science is the treasure of the earliest ages of men; it was part of their ritual of life and was necessary for their preservation, in that they had no means to form or prepare implements for use in the chase and the protection from wild beasts, except the condensation and materialization of fabric from the aether itself. The inference is that, in addition to the races of neolithic and palaeolithic men and beings, who carry one back to the period of the glacial age itself, there was a still earlier age and race, that of plateau or eolithic man, separated from palaeolithic or post-glacial human beings by the vast gulf of the period of extreme glacialism, when the Manvantara just begun had not uncovered to the beings of its time the power to invent and derive from the soil the elements of family necessities.

The land occupied by the denizens of humanity in that remote age had lain either under ice or snow, or under a vast ocean of ice at one season and water at another, as the conditions which are similar to our summer and winter prevailed, although the time was immeasurably longer.

There are discoveries now made which verify these findings to some extent, and I may briefly refer to them.

"As regards the geological discoveries of the Kent Plateau, in which the discoveries were made, there are some who do not hesitate to pronounce it contemporaneous with some part of the glacial period; and the outcome of study of some thousands of specimens of the flints and implements found there is the expression of a strong conviction that they were unshaped by the hand of man.

"They differ markedly, however, in size and form from the palaeolithic flint implements; none of them were apparently used as weapons; they seem to have been employed in domestic uses, for hammering, for breaking bones, for scraping skins, bones and sticks, or for trimming and squaring other stones for uses of their necessities.

"All this points to a very simple and primitive people, whose wants were few and which depended upon a regulation of natural law for a supply of materials to prosecute support, in which they were helped by the theurgies of their native religions or the help of their departed ancestors to so order the earth currents to supply them the curious nature formed implements which contributed to their necessities and wants in the domestic requirements.

"They lived, perhaps, largely upon fruits and nuts, berries, roots and the animals of the air and birds which, tamed, came to them without the trouble of the chase or the details of being entrapped.

"The absence of large, massive implements is more noticeable, because the elephant, rhinoceros, bear, and various formidable carnivora had appeared in their land and contested their occupancy of it, so that weapons of defense would seem to have been as much needed as in the subsequent palaeolithic period. Was the absence of such weapons due to lack of inventive skill, or absence of the physical power required for wielding them? The suggestion has been offered that the plateau or eolithic men may have been an arboreal race, too deficient in intelligence or too weak in point of physical strength to cope with their feral enemies, and therefore driven to seek shelter in the trees of the forest or refuge in the caverns of the soil.

"This is the manner of exact science in ratiocination about the past ages, always proceeding to reason from the known in one age to the unknown in another.

"It is admitted that the implements were different and came through the use of the religious theurgies in which all primitive peoples are known to be admittedly rich and prolific, they depending upon Nature or the forces of the universe to protect and preserve

them when the findings and inventions of artifice are unknown and undiscovered ; to anyone seeking to discover the laws of this theurgy, this would seem enough to give the clue to the original and primordial methods.

“There is in the aether a storehouse of matter in solution which, under the recognized formulae, can become crystalized and fall into the boundary of the visible universe, in such shapes and forms as the mind recognizes and formulates by the need of the use to which implements are to be put. Nature recognizes the need of the prayer ; and as the united will of the peoples at the times selected demands the fall of the flint, the deposit of the implements, or a strictly regular fall of food or magnetic deposit, it is bound to occur. Thus the North American Indians, until a very late day, depended upon the arrow heads, the sharp pointed weapons of flint and the hammer and axe stones which they had in daily use among the religious tribes, and not those profane and degenerate allies of the half breeds which came to them after the ghost dance and the supplication of the Mantramic invocations, in which offerings of blood and human sacrifices gave power and strength to the theurgic device.

“Science naturally fails in its deductions about the unknown in past ages, because of not considering that the primitive peoples had methods and ways which are utterly unknown in the mists of present generalizing.”

It says further : “If skeletons of eolithic men had been unearthed, definite conclusions could be drawn regarding their muscular and cerebral capacity. But no bones have been found, and, therefore, concerning their structure no positive knowledge can be obtained.”

“Now what folly looking for information about the unknown implement, the condensed flint, in the bones, or gathering knowledge about a man’s power and information by looking at a dried up brain when even a live brain gives no indication of the soul power with which it is connected ; thus Science, unallied with a form of religion, fermenting with primitive truth and vigor, will ever helplessly grapple with all problems which are to be solved in a metaphysical manner, and finding itself rebuffed in conclusions, must draw upon itself the inevitable conclusion that there is no knowledge that it cannot solve, and being unsolvable does not exist.”

Again Science says : “All traces of the frame of eolithic man have disappeared in the long roll of ages. How surely this would be brought about in permeable deposits is exemplified in the case of beds of gravel which originally consisted of insoluble silicious elements mixed with pebbles of chalk and oolite, but in which the

latter two calcareous elements have been dissolved out as utterly as if they had been lumps of sugar in a cup of hot water."

Here again Science looks for the traces of remains where there is nothing to be found, but carefully refrains from examining any and all evidence where traces and vast lumps would indicate the preservation not alone of the relics of the race, but their vast store of knowledge and religious power.

And, to excuse itself in the failure, runs on thus: "To fix the chronological date of palaeolithic or post-glacial man and that of his eolithic forerunner, we must begin by deciding when we will assume that the glacial period began and ended. Touching this point there has been much fluctuation of opinion. For a time geologists were led by the needs of the uniformitarians, in formulating a theory, to adopt an astronomical chronology which, after suggesting much higher figures, concluded that the insetting of the glacial age took place 240,000 years ago, and the end of the post-glacial period 80,000 years ago. Another authority can find no warrant for this estimate in this geological resume; it denies the existence of any proof that palaeolithic man disappeared so long ago as 80,000 years, and that heolithic man has reigned throughout the long subsequent period. It assumes that palaeolithic or post-glacial man did not appear until 20,000 to 30,000 years ago, and that his disappearance should not be put back further than 10,000 or 12,000 years from these times. The aeolithic man of the Kent Plateau is older, being separated from his palaeolithic successor by the breadth of the period of extreme glacialism. According to one authority this period lasted more than 120,000 years, but another prefers an approximate estimate of 15,000 to 25,000 years. The important thing is to recognize that the time needed for the advance and retreat of the great ice streams must have been long, and it is this which gives the measure of the interval between the newly discovered eolithic man and the previously known palaeolithic races."

It will be seen that Science and her countless authorities differ so much that one is disposed to find fault with the whole method. Not finding out about the deposited flints and discovering the secrets of the theurgy which gave these primitive races their implements from the atmosphere bodily, in materialized form, in answer to the supplicating Mantras, Science rushed off into a discussion about chronology and the disputes between authorities, leaving the main subject to settle itself with a point raised and the question unsolved.

Not being able to find a new method to solve such a fact, it is unable to find its solution, and, after looking to bones and skeletons

of brains, takes up the fresh dispute about years and leaves the pupil where he began.

In the caverns of the underground temple I came into intercourse with the peoples of each age as they come before the Astral vision, and, in seeing the race, its customs, religion, laws and feudal opinions are also seen ; thus undiscovered ways and forms of thought are to be seen by the clairvoyant and sensitive by coming in rapport with the subject matter of the vision.

One distinct form of initiation is the discipline of the mind by what is now known as Stirpiculture, another is the form inculcated by the rig vedas, another different method and plan takes from the individual the mental filaments and replaces by induction that of one of the Grand Llamas, who performs a life of sacrifice in the skin or body of the chela, and he in return becomes invested with the virtues of the Hierophant by assimilation and as a twin recipient of knowledge rather than by the development of his own Manas.

The precipitation of matter and the writing of messages is a study by itself and requires two within the battery, one to write and the other to receive. This form of communicating was also known among the post-glacial tribes, who, while not using letters, were able to communicate by signs and copying leaves to indicate the return of warm weather and the sign of birds to represent different thoughts, changing the species of birds or animals as the idea varied — as in intellectuation in modern times we use letters instead.

These races had no paper or colors, but used the natural colors of the prismatic ray, which is within the composition of the aetheric fluid and which gives color to all within the confines of cosmos. To indicate at this hour the infinite variety of color which is and can be enumerated in Nature, I will copy from a contemporary an article arranged by one of the scientific class who has come near the confines of precipitation, and with a little more thought and intensity of will power could color any substance within the reach of his person merely by willing the color to come from the source which is held in the mind's grasp.

Does anyone realize how richly Nature is endowed with color and that it exists, within all elements of detail, in every sphere of the surrounding universe?

To realize this I will enumerate this fact as follows :

“ Nature, in her exquisite diversity of coloring, seems to have used her palette at random ; seldom to have labelled uniformity of purposes with uniformity of tint. Viewed broadly, the land and the waters and the firmament above them seem drifting curtains, permanent only in the impermanence of their hues. Seen more inti-

mately, color is definite enough, but seldom goes hand in hand with purpose. The naked rocks and fields lift themselves up in whites and slates, or in reds and brown, colored for the most part by minerals accidentally present. The colors of jewels seldom are inherent in their structure; the sapphire and the ruby are crystals of alumina tinged with different and accidental oxide; the diamond itself may borrow sulphureous yellow from extraneous matter. Birds and beasts and insects flaunt through the world, streaked or spotted, plain or parti-colored, in every diverse hue, while no two kinds are alike and the nearest kin in blood and bone often the most sporadic in harmony of color. Flowers advertise their dainties in a million hues and mixtures, using every shade in Nature's habiliments of color and can show myriad results by the blending of shades gathered from the great cosmic storehouse.

"But Nature, so capricious elsewhere, tinges the leaves of nearly every plant with green. From the tropical forests to the coldest plateaus, wherever plants are found to grow and survive, they cover the earth with a mantle of green. Even the microscopic plants that may be skimmed from the surface of the sea, and whose color is submerged in the blue of the waters, share in the uniformity.

"The leaves of the copper beach, the dainty browns and reds of some seaweeds are no exception; they are green in masquerade, overlaid by a domino or cover of other pigments. This green color, found in so large a part of the organic world, is due to the presence of a chemical substance, technically known as 'chlorophyll' leaf-green.

"Before the dawn in some warm night of summer let one shut off the light from a small area on the surface of a leaf by affixing an opaque disc, say of leather. When the light of another day has gone, the simplest chemical test will reveal that starch has been formed in abundance all over the leaf, except where the disc of leather has kept the chlorophyll in darkness. These two together, leaf-green and light, have the universal task of building up starch and pigments of matter, and their co-operation for this purpose is the foundation of the whole organic world.

"All the moulds and funguses and all animals, in fact all life that has not leaf-green, are dependent upon life that has leaf-green; either directly upon vegetarian habits or feeding upon animals that themselves are vegetarian.

"This is the open secret of the entire world and cosmic universe, leaf-green and light, and little else can manufacture the universal food from water and carbonic acid, substances universally present.

"World-famed results would accrue to anyone who would, with

this for a basic principle, attempt to solve the immediate attraction of these two chemicals into one particle irradiated by the intellect into a message or a picture ; the entire world beams and is overflowing with color and varied shades of light and shadow, from the arrangement of which all writing and pictures are drawn. To compel from the aether the starch to gather into a filament, elastic enough to be seen and felt and permanent enough to carry the colors and pigments with which Nature abounds, is to have the secret of precipitation at hand. First the mind must feel the abounding resources of the supply of lights and shades of color and know intuitively from where the elementaries will draw the substance, then the will must order the fact, and an immediate result will ensue.

"This is a coming achievement of psychic science and will overthrow materialism at one blow."

Our enlightened instructor goes further in this manner, and his remarks almost lift the veil to the disclosure of the science of precipitation, so that it is worthy to repeat his findings in his own words : "Will no modern investigator synthesize for us chlorophyll, and by a stupendous achievement revolutionize the economy of the universe? In past ages, when chemical science was devoted to analysis, the artificial formation of an organic compound, or chemical, or mineral, would have been regarded as an unphilosophical dream and a mental vagary, a cephalic hypothesis, or scientific paranoia.

"But in these days, when organic chemists and investigators not only emulate Nature by making in the laboratory substances hitherto formed only by living protoplasm, but affront her with unnatural compounds, the synthesis of chlorophyll would indeed be a wonder but no prodigy."

I can safely say that this achievement has been within the grasp of Occult proficient in every age since the Rosicrucians brought the formulae of modern magic to a full completion. The ancient Chaldeans studiously studied Nature, and found, by servilely copying her in her intricate achievements, that all manner of immediate chemicalization of matter could result by the united will and understanding of the solutions of matter in the Akasic envelope of the world.

I will quote further from my learned friend : "In the matter of energy, the world lives and consumes far beyond its income. Its revenue is derived chiefly from that part of the radiant energy of sunlight that is captured by chlorophyll, and stored up in portable form by plants. In addition to such income, it is drawing upon capital largely, upon the savings of the past accumulated in the

form of coal, oil, peat and the materials of commerce which save to the mortal world the energy of past ages of men. Population presses, the income is reaching its limit, the capital is disappearing. Will the Occult chemist aid Nature by bringing to the world a more universal treasure of green or its equivalent? Each inch that has access to air and water and sunlight, might capture the energy of sunlight at present reflected into space and make by it starches for foods, carbons for heat and light, and magnetism for the human system whereby the ills of men would disappear into the vast vault of the decay.

“The surface of the unvintageable sea, which contains more than enough substance for the maintenance of all men for all time, the barren plains and mountains, spread with the compound of the Occultist and reared with his knowledge and power in the confines of the unknown, might yield such a harvest for men that labor would cease, and, weaving from the surfaces of things the needs of the hour, man himself clad in chlorophyll, as he took the air in the sunlight, might imbibe without thought or labor almost all of his daily food, weave the implements of his necessities, create by the spoken word the fabrics of his desires and build for himself or fashion the earth already formed to his use in such shape as would compose all his necessities in comforts and luxury.”

A dream like this may come true at any hour! The miracle which can make a letter of the particles of the atmosphere, and, starch like, come into tangible issue, the Occult force which can create a picture from the aether, selecting the colors from the pigments of Nature by the knowledge of natural law, the preparation of the necessary vacuums and depositing it under the power of primordial force, the magnetism which can come to the confines of the mortal world and produce forms of men and visible essences in tangible shapes, can mould life and its concomitants, avoid all labor, shape the destiny of nations, feed the multitudes, suspend the law of gravitation or interpose another and higher law to its neutralization, extend the privileges and favors of the atmosphere to the denizens of earth, overcome the vexed questions of the solar and other systems, produce equality where now there are so many systems of thought, and by the unifying of the universal will condone the past mischiefs of the ages of mankind, and permit the natural order to return, to all species, which would settle all troubles which now beset the world at large and give rise to the seditions and disputes among the tribes of incarnate mortals.

The land hunger, now the chief token of the struggle for existence in nations or between nations, might be entirely abrogated,

taxation cease, mutual good-will return and an age of that golden nature return among men that would become the long-propheesied Arcadia when, all nature in harmony, the planets themselves would return to a more uniform action, and Nature would fructify and increase in harmonious plenty.

But this trouble removed, would human and mortals, released as no realization of socialist dreams would release them, devote their energies to the conquest of new realms of thought, to the achievement of an ordered and dignified comfort and luxury now impossible and impracticable? Or would they plunge into a riot of the senses, and sink into the apathy of decay? It is ordered that man shall earn his bread by the sweat of his brow. This is in pursuance of high law which removes all other systems from man until, having paid the penalty of his consummate fall into matter, his spiritual nature shall again triumph and then the laws of the higher will intervene and the dreams of his debased state come to a profound realization. And these theories become in fact true and for all, and not as at present for the ones of the select high-priests who have alienated themselves from the body of humanity, and, to save the secret doctrines from the profane, have hidden the ideas and thoughts from all but the initiated.

These are not alone speculations for the social philosopher, the ethical statistician, the humanitarian philanthropist, or the hedonistic Avatar, but can also be considered by the Occult philosopher of ancient and modern proclivities.

The cold answer of Science, derided by socialists as empirical, is that population would multiply rapidly up to the limits of the possibilities of the new Occult discoveries and man would soon find ways to debase the arts of precipitation and integration. And if they could multiply sacks of grain like the Yoghis of the eastern steppes, they would store them up as at present for the highest price and not to use them to relieve distress with a free and altruistic motive, so these arts are only shown to humanity by one of the chosen Avatars, and the truth kept alive among mortals, until the time when men will use the principles of brotherhood as they do now the doctrines of selfishness and the idea of security in separateness of interests.

And if population did advance up to the limits of the new food supplies from the chloryphyll, shall we imagine horrors alone resulting from a struggle so vast when the whole mortal world might be, like a teeming Chinese slum of Canton, sick with its burden of human life?

Such unthinkable misery would inevitably result from the indiscriminate disclosures of magical properties in the matter, while you

could point to the birth-throes of new types of men, filled with a phenomenal glory and the idea of using the sublimated forces of Nature in the production of food increase from the supply of leaf-green, you would also find that it might become the death-throes of the greater part of the human race, not yet prepared upon ethical grounds for such supernal ideation. And the organic chemist, or the advanced Occult investigator and Adept, in their varied laboratories in every part of the world, getting ready to evolve the fact of the synthesis of chlorophyll, may be the artificer of a fresh monster that would devour the human race and free from servile didactics but a small handful of men, who have the secrets of Nature already in a latent form, and await the consummation of the age to announce them and bring them into active use.

The true and correct chronology of the universe I have already given from the Occult statistics in the "Secret Doctrine," where the student and initiate will find, only partly obscured, the hidden facts of primordial creation, with the tabulated statement of the years that intervened between the different ages, during the Manvantara.

I followed no system of the recognized curriculum, but, coming into rapport with the exact facts from the storehouse of truth in the Astral light, I gave it as it is for the purpose of giving a book to the races coming into incarnation, a text book which they will have the capacity to understand.

The science of the coming race will find the findings of its precursor dismal in what is unknown and that the known is useless, — not touching upon the psychical nature of man, but being merely discoveries which affect man from the standpoint of money, a mercenary foundation being always to be found in connection with all the investigations of modern science, and not one thing prosecuted for the use of the race or the selflessness of the discoverer.

One special matter of interest to the world at large about the Llamasary, and I will close the subject. During the gloom of the vast caverns, shapes of varying density are to be seen in groups, solitary, and in pairs entwined in loving embrace, — Astral visitors indeed who have come during repose of slumber to obtain the refreshment which is here given by the silence and stored power of the Hierophants.

The chelas and initiates, of every grade of advancement, have the faculty of travelling in the Astral or soul body, and this is the secret of those peculiarly vivid dreams or remembrances which many among the mortal world have had about these scenes, incidents and memories of midnight journeys, ceremonies, recognitions and Occult

disclosures, of which otherwise they would have had no knowledge whatever.

The Llamasary attracts them, and here we witnessed their coming and I saw and had impressions of vast numbers of the chelas, whom I afterwards met in the body as I made the tour of varied places in my earth pilgrimage.

The Astral or soul body taking part in the services and ceremonies gives to the ego all the significance that they would attain if witnessed in the body.

Thus progress is possible for the soul in Occult development when the body is tied to the locality where the Karma requires its identity. Degrees of initiation are first experienced by the soul and then become part of the skandas, are to be passed down to the lower or human mind and are recognized by the initiate as something which comes as a dim recollection first, and then finally finds operation in the soul growth and in the planes of the other grades of human existence.

I finally was summoned to the Esoteric Counsel of the Hierophants, and, although I saw no faces or forms, was conscious of the presence of powerful workers in the spirit.

Then I was given the clue to my work in visions and pictures which came and flitted as lights and shadows across the great passages of the temple. Here I saw my researches in the mortal form, outlined in substance as they afterwards occurred. I saw my journeyings and my next visit to America, the country in which the race to come will portray the Occult sciences as facts and give me in their memory my place as the one who gave the subject its initial impulse. I saw those of my friends and associates who helped me develop the work, those who stood manfully by my side and helped me with their money and counsel and were always selfless and true; and also in dark shadow stood those with whom I was obliged to work as they identified their Karma with the result to be attained, but who were selfish, ambitious and acting as well for the black as the white masters.

My attention was directed to this seeming inconsistency, and I was instructed that the wise ones would use such as far as their efforts could help and assist in the work, but would neutralize their personal ambitions when they came into play and stifled the broad intentions of the plan.

Thus it will be seen that I was the victim of circumstances in the selection of my entourage and companions; I was obliged to work with traitors, schemers, those given to personalities, those who would help to create at one time and then, finding their work was

antagonistic to the evil of their natures, would as definitely attempt to destroy; but in this I saw a purpose, and that when their efforts had distributed the work they could not recall their energy nor transmute it to evil.

I continued to make this revelation my own and assimilate it for the strength it would give me in the coming struggles. I found that I had passed my allotted time at the Llamasary, was through the stages of the tests of character, and one moment I found myself again in motion and upon my way to the outer world.

I had been underground for almost two years. I had parted from all possessions and returned to the world with nothing but my bare hands to fight for the truth and to sustain the Brotherhood.

This is the one part of the work which would seem impracticable to those who always attempt to do works with money. This one requirement would deter all but the stoutest heart and the wisest intelligence. Knowing the world as one does, it would seem impossible to attempt to create anything of a stir or innovation and attack all the established institutions of the times, with their annuities, endowments, perquisites, and all the financial and statutory power which they have acquired in the centuries of superstition.

I had nothing but my Karma, its possibilities and limitations and the association of that power which I could wrest from my co-workers as I wended my way from point to point.

Think of that, skeptic, critic, bishop with a fat salary, arch-deacon, minister, or any one of those who work under an established order and law of procedure in the various hypocrisies! Would you make much progress with your own personality, even in accord with established usage and with the benefit of your friends and family? And what would become of you if you attacked the very institutions which give you life and succor? What I actually accomplished under the difficulties does not so much concern you as whether the phenomena were real or actually occurred. You reason as you have been accustomed and fail to see that, laboring as I was, single-handed and without any funds, the greatest miracle of all is that I made the work at all.

With these thoughts in mind, part as fact and part as the prophecy of my subliminal consciousness, I wended my way back to the savage world of civilized man and attempted to resume my life and existence upon the ordinary plane. I need not say that the gulf between me and those whom I met was great, that I constantly strove to bring them to me in thought, and finding that almost impossible retired into my self, that self which has baffled my

closest associates and friends, collaborators and entourage for the years that my mortal body remained with and among them.

I found that calumny was rife about me, and not caring to combat it at home, I contemplated another country. I found that I had many enemies and that I was obliged to refuse their bribes as well as the presents which were obsequiously offered by those who recognized my power and availed themselves of it. Except in those cases when I was told to acquit myself with the funds offered, I studiously avoided to accept money from those whom I helped.

No one, at any time, has shown that my faults were of a mercenary character, or that I was bent upon money making as the result of my Occult knowledge. While people of the class of the Princes Gouriel and of the Princes Gigiani and Abashedse could be found in my company, all those who had a hatred for them were of course my sworn enemies. There were regular beds of titled paupers in those days, especially in the countries of Mingrelia and Imeritia, descendants of deposed and conquered sovereigns, and feuds raged among them as during the middle ages. These became my enemies and remained so, together with all the bigots, church fanatics, missionaries,—than whom there are no greater frauds and hypocrites in the whole association of constituted religion,—and later on others whom I will not dignify by mention. Lies after lies were invented about me, calumny was rife, as I have said, and nothing that could injure my character was forgotten.

But I defied them all and would submit to no restraint — would stoop to adopt no worldly method to propitiate public opinion. I avoided society, that hotbed of dilletanti, who are so plenty and always repeat their blunders from generation to generation with such grand complacency. I showed my scorn for them and their idols, and was treated as a dangerous iconoclast, born to disrupt the idiosyncrasies and foibles of the fallacious mob and show up the crowning abuses of the hour, both social and religious.

All my sympathies went toward that tabooed portion of humanity which society pretends to ignore and avoid, while secretly consulting its more or less renowned members to see if they can assimilate by their arts anything more of the world's goods than they already have. I mean the necromancers, the obsessed, the possessed, and such like magical personages, the Koodiani, Persian thaumaturgists and old Armenian hags and witches, healers to renew an already wasted life, and fortune tellers to see if the future can give relief from an already killing monotony of conventional existence.

Public opinion, that goddess of scanty concretion, became furious, and society made an open war against me, as I dared to defy

its time-hallowed laws in various ways. Thus persecuted and impugned, I contemplated travel, and especially as my powers of the Occult became every day stronger and I required a broader field to investigate and develop in. The whole country was talking of me. The superstitious Gouriel and Mingrelian nobility began to regard me as a magician, and from afar off people came to consult me about their private affairs, their faith in the dead, their ancestors and the power and descent of the ancient house. I had long since given up the communication by raps and preferred to answer people verbally or by means of direct writing in a state of semi-trance, which was induced by the will.

Meanwhile sporadic phenomena was being weaned off. They still occurred but very rarely, though they were always remarkable, and when not psychically ill they would baffle all beholders by their subtle intelligence. I began to lead a double life. Whenever I was called by name, I opened my eyes and was myself in every particular. As soon as I was alone, I relapsed into my usual half-dreamy condition of Yoghi and became another person. These personalities changed from moment to moment and from time to time, and this gave me a knowledge and power which no one could interpret or understand.

I purchased a house at Ogoorgette, a military settlement near Mingrelia, with some funds of my aunt's that became mine: It was a little town, lost among the old forests and hills that in those days had neither roads nor conveyances save of the most primitive descriptions; but I gave it to my sister and prepared for travel.

CHAPTER V.

SPIRITISM IN AMERICA.

“And the agency called Spiritism is bringing a new set of ideas into the world,—ideas upon the most momentous subjects,—touching man’s true position in the universe, his origin and destiny, his physical as well as his spiritual powers, both latent and expressed; the relation of the mortal to the immortal, of the temporary to the eternal, of the finite to the infinite.”—HEINRICH HEINE.

Regarding the phenomena of Spiritism then just appearing upon the horizon of modern thought as one of the most tremendous events of the age, foreseeing its reconstructive and destructive tendencies, and desiring to witness the manifestations in person of those remarkable mediums whose life work has left its beneficial imprint upon the vast ocean of crassly materialistic theories, I gave to my voyage every attention with regard to this object, and, intending to come into contact with all those who were identified with this work, I studiously refrained from stating my identity and travelled incognito everywhere for some two years before coming to the front in any of the public places where it is said that I investigated Spiritism.

I arrived in New York on the 7th of July, 1873, and made it my home, with the exception of a few weeks and months when affairs required that I should visit other places and cities, for over six years, after which time I became a naturalized citizen, and, in consequence, with that characteristic abandon in all matters of finance, lost the pension from the government at home from the services of my relative who was attached to the army for so many years.

There is really nothing in the States of America sufficiently attractive to possess one to remain there as a resident except for the cities like New York, Boston or Philadelphia, and even this latter has nothing comparable with the others in interest or convenience.

Having some friends in the city of Philadelphia I tried to make it my home, but the whole people are given over to a form of religious bigotry and narrow-mindedness which would prevent anyone, except one of their own class, from attempting to live among them. On Sunday the entire population come out in stiff clothes and go into the most ugly buildings, and rave,—yes, actually rave,—

about Christ in a fashion which would stupefy anyone of intelligence if they were not obliged to stop away. It is the same in the other cities, but incomparably worse in this city of Philadelphia than any other one in the States, and the whole attitude of the residents is governed by this pure hypocrisy. There is no liberality of intellectuation, no art, not any aspiration for individual development, little architecture, and a general tournour of mental abasement resulting from years of repetitive church going, and nothing accomplished except a monotonous series of paraphrases about the Bible, of which the exponents confessedly know nothing, as they usually admit. This in religion; while in other subjects the whole intellect is subordinate to business, a monster which consumes all the time these slaves have for leisure and which does little for them except to furnish means for subsistence and an alvine procreation.

It is commonly understood among these people that if one desires to accomplish anything in art or the intellectual field, music or aught but that "business," they must go to Europe or fly away to Boston or New York, where some sort of life is possible except that of a savage mercenary or a monotone in utility. The effect of this upon the place is apparent, and especially in the young. There is no incentive to excel in thought; all analysis is limited to the liberality of some form of "minister," who expounds for all of his chosen ones what they may think, and woe, indeed, to anyone who is above his tenets or independent in action or speech. Moreover, there is an unwritten law of action and conventionality among these staid folks which gives moral colic and a profusion of resistance. I was amazed when I once asked a woman to smoke a cigarette at a friendly gathering, which I did merely to see the illiberal creature shudder and not from any unkind motive. She rose to a height of imposing disdain and said or shrieked, "That is indecent!" Well, I did as I liked, and calmly smoked on, for I had the habit as they say, and it was a comfort to me to thus shock these insensible copies of their moral and religious tutors.

Of course nothing could result from such an imbecile course of reasoning except insanities, and I found that almost every family here had some member in the retreat in the suburbs called Kirkbrides, and it is no wonder. Take away from individuals all opportunity of expressing their own genius, and make of them mere puppets, copies of parents or guardians, or some idol who annuls thought, and throw every obstacle in their way that could prevent aught except ancestral repetition, and you can have some idea of what a community will become.

An idea prevails among mortals that nothing can be done or

thought any better or more perfect than has been the custom and privilege of parents, guardians, or some esteemed public man or woman who assiduously follow conventional lines or repeat and copy some well known person of wealth or other humbug ideal. Thus anyone who has the culture or transcendental ideality of a higher sphere than their surroundings, and is capable of original expression of thought and aspiration, will become a martyr to these tyrannical and mediocre ones. God help any such who would be unfortunate enough to be incarnated in this city of Philadelphia among the countless array of bigots, church fanatics, humbug philanthropists, sectarian idolators and colorless neutrals in residential apathy; no architecture, no originality, unfit drinking water which flows between cities of the dead, twin cemeteries of necropolitan honor, where there is as much life and frivolity, enjoyment and innocent recreation as is to be found within the abodes of the uncultured inhabitants, because all are engaged in that fell octopus, that consuming, mercenary intoxication, "business," or the love of money, while pretending an allegiance once or twice a week to the opposite theories of their accepted standard of ethics, and ready to kill anyone who attempts to show them duplicity. All this in so-called Christian Philadelphia, where there are more churches, sects and ministers than in any other place upon the inhabited globe.

I had an abode with a Hicksite Quaker lady on a street named after Stephen Girard; it was in the very centre of the place, and had small grass plots before each house. There was only one block of this street, and almost each house was a pensione, or place to obtain board with lodging, and here I passed some time.

The Mrs. Martin who maintained the establishment was a believer in the phenomena of Spiritism, which at one time seemed to have been the basic faith of the Quakers; at least they seemed to have had the "Spirit" at one time among them, and it no doubt led to their schism with the original reformationists. I thus found a congenial friend and protector who was assiduous in maintaining an absolute neutrality, openly at least as to her belief in Spiritism, to avoid offending many of her residents and patrons, who were of the foregoing class of conventionalists.

I was very fortunate in finding her, however, and we became fast friends, had mutual confidences, helpful advice and a true counsellor as far as she could be such.

I dwelt within the security of her home for some time, and with her attended many seances and other associations of investigators, some of which I will relate in this and the following chapters. But

now I will attempt to answer a query before I go further in this work.

It comes up before me at this hour that many of you will wonder why I gave so much of my time and so many of these pages of my life to such a disputed and vexed question as religion, philosophy, morals, ethics, spirit phenomena, thaumaturgy, modern and ancient Occultism ; why I made so much of them and did not attempt to enjoy the details and myriad complexities of existence with abandon and complementary assimilation ; why I always was in gloomy reverie about the dead, the unseen, the invisible, and its ratiocination, its rapprochement with mortality, and the rationale of objective corporeality, and slighted all the salient features of which existence is so full ; called pleasures illusions, ordinary habits Maya, and ever giving to death a prominence and distinction which usually is only accorded divided honors by theologians. This I will now explain.

There is no fact in existence which gives the horror and chill of despair like unto Death, and there is no fact so certain and sure ! After birth, and throughout all that part of embodiment when the ego is capable of thought and mental reverie, the mind is at times opportunely occupied with this certainty, and at all times the individuality is latently concerned with this overshadowing future. All know, without any argument, that, after birth, death is sure and final as a physical end to that part of the endless chain of incarnations, and no matter a rap what the religion or philosophy is, every one in the mortal form is aware that this consummation must be realized and prepared for.

From the spirit, I can say that the same sort of weird discomfort attaches to the embodiment of the soul in a space of mortal life ; that is, a spirit, feeling drawn toward birth, as a mortal is prescient of the approach of death, instinctively subtends an illative horror ; the ego is sub-conscious of the many incidents and penalties of incarnation, and of all which the immediate principles of the soul overlook and disdain ; the less wise hasten into life with the careless insufficiency that characterize their haste ; they go through mortal existence and refrain from any preparation for death, just as they abstained from any preparation for incarnation, and so are drawn into the vortex which leads them to the conditions that give them location and generalization as egos and beings, charged to find and experience to the full all those penalties and hardships which come to them in the life of spirit or mortal, and without the opportunity to properly prepare for the exigencies and hardships which are the

sure accompaniment of conscious existence in either of the two worlds of being.

The wise, however, prepare for the fact as one would for a long and difficult journey into an unknown country, — prepare for birth with the sanction of great guardians, whom they have won to their aid by duties done and associations perfected by services upon the same lines of beneficial labors which hold them together by Karmic lines and tensions that follow throughout the incarnation and give the power and strength of association during the trials and difficulties of mortal or immortal existence.

Overshadowed by these loving and wise companions of spirit until they themselves take upon them the form of incarnate being, and thereafter by others of the Brotherhood and of similar and synchronous sympathies and tendencies, the soul is strong in itself and in the power of its interior entourage, showing it forth in its superior acts and the well maintained guiding principles of its bearing and conduct.

And the lower or human principles reflect this power in all of the affairs of earth life while incarnate, and give to the ego that self-sustaining strength, health or bodily pulchritude by which it may be instantly distinguished from its less wise contemporaries, — give to it also its individualities, its peculiarities and especial integuments of physiognomy. Knowing the facts of spirit as well as the facts of mortal life, it is the especial prerogative of the soul in each incarnation to prepare for the next re-birth, and this can only be done by experiences upon those lines which give knowledge and power to the ego, and by preparing orderly for the next death or birth with fullest possible expedition and preparation. The experiences which the ego garner in the mortal form cannot be obtained in any other manner; for could they, Nature would be convicted of presumptuous methods in ordering unnecessary details within her province, and this we know is not the fact, she being abstemious and exact in force consumption. Thus it is the latent or expressed desire of the individual who is upon the path of knowledge to attach the fullest importance to the things which pertain to the state of existence which is always about to occur — in the soul life to prepare for the next re-birth, and in the mortal life to prepare for the certain death; and as any part of a wheel follows its other parts with unerring accuracy, so the details of life and existence follow each other in never-ending revolution until the end of the series of that Manvantara, or the ego, having attained to the state of Nirvana, relinquishes its returns and becomes the full guardian of its spiritual prerogatives and enters the further boundaries of surcease, or

remains upon the horizon of spirit to point the way to those who are coming up in the scale of successive re-births. What shall we think of those who then refrain from any query connected with their coming state ; who establish within their own environment the distinguished careless attitude of the dilettanti, the indifference of the careless, or the habitual arrogance of the dogmatic ; who never give any thought to aught but the mercenary questions and methods, and who live as if transition or change were as impossible as the disintegration of the Egyptian pyramids? Some, in the security of a succinctly arranged code of tenets and dogma, follow an established precedent in the hands of official ecclesiasts, who claim an authority for soul procedure which is their apostolic birthright.

Others are for the actual denial of any other form of existence except that to which they are immediately admitted, filled with avarice. This species of sloth enables them to give more attention to the mercenary pursuits, and as long as the form of life inheres they refuse utterly to acknowledge any theory of continuous existence, because to prepare for it would interfere with their accreted emoluments and worldly gains, and these give them a precedence and power in that form of existence which enables them to have distinct advantage over their fellows and companions. Woe follows them into the next state of life and is the precursor of actual soul destruction.

Then come the myriad various professors, spiritual administrators, rhetoricians, philosophers, doubters, those who take refuge in crass materialism and deny all but matter, and support themselves by a form of investigation called science, which never examines anything but that which exhibits no clue in a direction that gives a tangible basis to endeavor. These are supporters of a purely physical basis of existence, and they look at death with a totally assumed courage or take refuge in evanescent tergiversation to avoid the issue so perfectly salient and apodictic. Courage is gained by them through the numbers of their creed, and unless in a moment of personal ratiocination, when the weakness of their theories is apparent, they drift upon the great and momentous fact of death without an instant preparation or advancement. I will finish with those who are composed followers of some saint or Avatar and expect an attained salvation by an admitted adhesion to the same principles or faith of the teacher. Whether these are of the following of those well-known thaumaturgists, Jesus, Mohammed, Confucius, Buddha, Appolonius of Tyana, or others too numerous to mention, or some composition of reformationists within any part of the

original compound of believers, is of no moment; they expect results without personal work, and hang upon the skirts of a saviour with devout expectancy. This, too, in the face of the injunction of a later one, who knew and taught as did his disciple, that "Ye shall seek your salvation or soul knowledge," not that you are to follow leaders, except so far as that will help you to find a solution to yearnings and desires.

There is no doubt that life is given to ascertain facts and experiences in a material body, and that there are physical duties which will maintain the physical necessities; but these latter have gained such an ascendancy through the desire of mortals to excel in wordly functions and prerogatives in material luxuries and fascinations of the planes of Maya, that they are now regarded as the sole features of mortal existence, and anyone who prescribes the right to themselves to search out the soul's salvation and the knowledge about life, both objective and subjective, is regarded as a dangerous fanatic, and one who is subversive of all constituted order and arrangement in the recognized field of material sociology.

It is common among mortals to speak of business and money-getting as if it was the chief affair of a well-ordered life, pursued incessantly until the body cannot longer carry the strain, and then comes destruction, the brain being unable to undergo the monotony of the details of thought and idea—with a most feeble protest in ethics, a day devoted to religion and the sophistry of a paid advocate, who manages to maintain a wordy argument sustaining both disease and cure,—patting the fool upon the shoulder and telling him by misquoted texts that he is quite right in his devotion to wordly pursuits and to leave his soul's affairs to him and his accepted form of faith.

Business, beyond what is necessary to carry on the physical life and adjuncts of existence, is a fatal miasma, a swarming pool of dishonest intrigue, a blighting system of ill-arranged trade, calculated to destroy all moral reasoning and to prevent any sort of brotherly feeling among men, races or countries. It has its full effect upon the soul of the individual, as well as leaving the most disastrous mark upon the race and people. It is to attain the full measure of result in arrogant success in material life that the human mind revolts against soul knowledge and culture, and as the one ideal fails to satisfy the ego, the other becomes a prominent feature of experience and religion a dominant factor in the every-day life.

Death thus is the prime incentive to a religion, the fear of the unknown, the horror of passing into some change of which the import is mysterious, filled with dread and the instinctive loss of the

physical faculties. All this and more, of which I leave to the inspiration of the reader to disclose to themselves, induce contemplation, investigation, aspiration, prayer, knowledge, wisdom and the genuflexions of the suppliant after faith or revelation.

Or command denial, agnosticism and an abandonment to the illusions of mortal existence in the full, until, in a moment of enforced soul ascendancy, the mind, appalled with its own procrastination, stands appalled, affrighted and in the recoil loses its appor, passes its perihelion of energy, and then confronts ages of darkness in the enthrallment of mists and confusions,—lost for so long as to give individual annihilation, and in the downfall carry hosts of friends, associates and relatives.

So strongly does this appeal to me at this hour that I may be permitted to dilate upon the subject of death, the need of investigation into its mysteries by each mortal in pursuit of its Spirit powers and soul enlightenment, and by themselves, and not to come under the domination of priestcraft or the hypnotic selfish ambitions of creedists or sectarian advisers, who so plainly are acting for the worldly good of their system and care not if the soul of the devotee is engulfed in repetitive procrastination, is lost in theologian doctrinal dispute, or comes into its heritage of spirit life totally unprepared for its details and duties; but, relying upon the professions of selected advisers, has maintained an attitude of indifference to all personal enlightenment, to all individual investigation, and subsisting utterly upon the paid sophistries of theology, are incompetent to either suffer transition with easy grace or come into the life of Spirit in an educated channel and attain to the glories and joys of its sublimated possibilities.

Besides business, there are two other phantasms which seek to enchain mortals in illusory enchantments. These are the spheres of society and matrimony. Of society I need say but little, as its insidious poison is transparent and dallying with its needlessly etiolated pleasures—an error all must be conscious of. Matrimony is a sphere of life which, while necessary to some for reasons of procreative reproduction and the maintainance of the generative line until its result has been accomplished under the guardianship of false religious teaching, becomes a monotonous, repetitive existence, wherein its adherents are gently held by the soporific anesthesia of public opinion, that deadly effluvia of the majority by which mortals are slowly but surely led to ruin and dismay, where their individual advancement is held in check, genius abrogated and destroyed and development arrested, except upon those lines which are in accord with this terrible monster.

Seeing thus clearly the evils of delay in mortal affairs, and feeling the immense importance of preparation for death, spirit existence, and, last but not least, the development of those powers in the incarnate man which are so incomparably superior to any other of life, I gave all of my time to the investigation of mortal life which impinged upon and was in immediate juxtaposition with the life immortal.

In what respect I could do this better than by the investigation of modern Spiritism I would be glad to be enlightened. Tell me, arrogant doubter, pessimistic iconoclast of personal belief, inconsistent materialist, scientific cynic, where in the whole domain of mortal life would I be able to find in the year 1873 of this cycle of the kali yuga Manvantara the slightest gleam of light about man's immortal destiny, in any other field of thaumaturgic endeavor, truth as to revelation of soul force, philosophy of sexual and moral magnetism, and the hereditaments and appurtenances of our individual selves in their mysterious apport; the polarization of sex, the androgynous neutrally polarized being, or God-man, varied and myriad states of Spirit life, teachings from the soul incarnate and realized, as well as from the disincarnate spirit itself and the full ratiocination of this recrudescient philosophy.

Beyond the endlessly tedious reiteration about a problematical Christ with the bigoted, tenetical sermons of that million of so-called ministers with which the States are overflowing, as is also England, and these supplemented with priests elsewhere, archbishops and others of still higher ecclesiastic rank, all bent upon maintaining that particular system of religion (God save the phrase) which they were educated and paid to uphold, by all sorts of devious arguments, sophistries, flatteries and intrigue, where the name and philosophy of Christ and his apostles failed to enfold the devotee in bewildering embrace,—with the materialistic Science digging at its vitals in an iconoclastic fit, denying the woof and sneering at the plan, yet offering nothing in the way of faith or belief,—there was no ray of light upon the horizon of Truth, no system of intellectual personal disenfranchisement from ignorance. The philosophies and mythologies of Greece and Egypt, with their *raison d'être* and exquisitely classical vein of educated enlightenment, were bedaubed with mud by these defilers of Truth, who did not wish anything to detract from their own perquisites and salaries, and were regarded as myths, antiquated legends and the degeneracy of savage days and peoples; or, if they were within the curriculum of persons or schools, were used to show rather the ignorance of those Hierophants and ancient teachers and their soul light. Buddhism, Brahminism, the teachings

of the Essenes and therapeutae of the high steppes of Thibet, formulated as they now are, and filled with the ritual and device of the ever cunning high-priest, who labors to engraft upon the Truth such matters as will increase his perquisites, were unknown in the Western world; and turn which way one would there was no guiding sign which the weary pilgrim could consult to learn anything about himself or his divine birthright. There were whole oceans and mountains about Christ, St. Paul and the apostles, tomes of bewildering thoughts about Buddha, Confucius and a long array of accepted saints; hundreds of volumes as to church government, colleges devoted to teaching theology, that arrangement of religion (?) which is pure business and nothing else, and systems of government which repudiated personal investigation upon any lines that might give any cause for offense to these accepted sects. Even while the people revolted and their own inner life rebelled against this enforced churchianity in the name of Christ, or Buddha, they were obliged by the sheer strength of these systems of theological endeavor to give them their support and allegiance, and woe indeed to anyone who was headstrong enough to gainsay their deeds or wishes,—a painful ostracism awaited them in social circles, ruin in business certain and sympathy and love withdrawn in the hour of greatest need. This was the state of affairs in the year 1873.

The highest ideal was the pope; or, among reformers, bishop, minister, deacon, or some office in a recognized established faith. Parents gave their children willingly to these semi-businesses and rejoiced to see holiness in the family in this way. That man had a personal soul and spirit, with functions and powers of its own as certain as electrical volts, intelligent with a supernal vehemence, and desiring opportunity for growth and development, was as unknown as the Copernican theory to the Terra del Fuegians; but what was most singular was that it was combatted as vigorously as if the idea was a vicious disease, an unholy insanity, a madman's imagining. So long had the people listened to paraphrastic abracadabra, week after week for centuries had their attention levelled upon Christ and the saints, the synoptic gospels, the sacred legends, the apostolic benediction, and the communion with its ceremonious liturgy and ritual, so long had they rested upon the saving grace of a Messiah and his atonement for them with Jehovah, that they had overlooked their own selves entirely, and also their own souls and spirits. Only in death and when upon the last days of their journey in mortal form did the moral and religious revolt manifest, and then it was smothered with drugs and prayers.

It is not singular, then, that the people were interested in table

tippings, raps, messages, apparitions of spirits, intelligence respecting their own powers and soul culture, Divine wisdom reflecting its saving grace upon them, and not adoring a past tragedy, philosophy of mortal life and beyond into the immortal spheres. The veil between the two worlds seemed lifted after centuries of black, unending darkness, and the rejoicing was continuous and enduring. To break away from that overpowering and ambitious rhodomontade of ecclesiastical domineering required only a moment's thought by the long-hungry and suffering ones, and the schism from organized religion became immediate and most astonishing. The table tipping continued, rapping mediums became identified with personal investigation, messages vied with each giver in their love and desire to bring light and intelligence to a long-suffering world, and the Truth was born amid an iconoclastic crash which could be heard from the Ganges to the ice-bound North and the Southern landed extremities.

One of the most glaring humbug orators and theological troglodites known to the world of Western endeavor, that proficient in Simony, Talmage, in the city of Brooklyn came out in a long harangue about the table being a vulgar means of teaching religion by means of tips, and that raps were also a poor means of showing passwords to Truth. I may find opportunity to say here that the symbol of the table is the basis of his faith and that sounds are the symbol of primordial intelligence. If he, in common with others of the same bewildering sophistries, had not the axe to grind of self-preferment, and cared anything about his fellow-man, they would acknowledge the sacred privilege of communion between the two worlds of being by any means; and if the way was opened to their dedicating better methods or more of them, they would ineffectually try for them in the realm of dynamics or convenient utility. All people have a table, and it is magnetized by the personal essence of their being, so that the loved ancestor or guardian spirit can find and utilize the od thus present, and come immediately into the life and existence of the family with a sweet simplicity which at once gives the lie and proper criticism to the useless forms and ceremonies of the established theology, and at the same time leads the inquirer to the realization of the mission. Sounds are the symbol of communication, recognized everywhere by the primitive mind, and require no education or understanding to appreciate. It is manifest at once to all people of savage or educated ways that sounds which are independent of human contact are the basis of a supernatural force, and appeal at once to them as such, without argument or further elucidation. That this is so is borne out by the trend of events, for no such stubborn propagandists, eclectics, schismatists or

hedonists had ever been met with in the history of the latter day church. Imprisoned in one quarter, it burst out with redoubled intensity in another all over the world; but in some especial quarters, at one and the same time, this virulent reform, sacerdotal antithesis, and natural revealed religion came to the front, and enlisted the sympathies of poor and rich alike, the simple-minded, the astute, — the farmer in his sequestered village and hamlet, and the social devotee in the boudoir, — with increasing force until at present the entire community is tinctured with its ennobling virtue and its philosophy of joy and love.

Death thus being a certain fact, religion, or the relation of the mortal life to the Spirit life, is an imperative function and the most important issue before the mind from birth. I do not say but that some are predisposed to better investigate this mystery than others, and that it is their inalienable prerogative, and their findings are conclusive in the realm of their domain. If they are developed psychically and have Astral powers, it is impossible to resist their logic or superior faculty. These are the natural high-priests and teachers, for they have something to teach which is desirable to know, and it is not supererogation in the field of didactics if they persistently refute the enemy of Truth and gain a victory.

I must now return to the city of my residence, and in doing so will call attention to that supreme oasis in that desert of lethargy, Girard's college, or home for the male youth, irrespective of creed, who are orphans and without mortal guardians. This is the most imposing charity in this locality, and has a constant criticism of the charlatans of religion by maintaining a charteral function that no minister of any sect can live in or preach the doctrines of his faith to any of the wards of this home. What more convincing commentary! I call attention to this wise provision! It was not unnecessary, and the spirit of Girard has capable earth associates to resist any innovation or abrogation of this essential feature of his legacy and bequest.

I was able to meet some of the residents at this time, and I may mention a Dr. Child who resided upon Race or Sassafras Street; also Mr. Henry Seybert, of commission fame, at whose house I attended some remarkable seances and saw several mediums of note; also Mr. Hazard and a Mr. Evans, who afterward became my great friend and occult companion; Mr. Joshua Pusey, an attorney, who attended to my affairs and also those of a medium in New York, a Mrs. Gray, although I knew her by another name, — and hosts of others, all in pursuit of knowledge through the medial efforts of some proficient in this direction.

I afterwards lived at a dwelling on Sansom Street, over the river in the western part of the city, and it was here that I passed that part of my life in marital connection with Mr. Bettinelli, a gentleman whom I never regarded with other motives than curiosity, and whom I married to save from a suicidal act and avoid his Astral companionship, which he had promised if I failed to connect myself with him by this act.

I was married by Dr. Furness, a liberal-minded minister and licensed to perform the ceremony. This incident and the seances I attended, together with the association with Col. O——, then just beginning, are about the only matters of interest which I can relate in connection with my life in this most uninteresting place.

To avoid any repetition of the affairs and incidents as related by Colonel Olcott in his "Old Diary Leaves," now just fresh from the printer, and having at this time no comment to make upon his opinion of me, in our joint association for the collaboration of works upon ancient and modern Occultism and the propagation of the truth about the "Masters," Mahatmas and the theurgy of the Eastern countries, modern Theosophy, I will only relate such circumstances as are known to me alone, or to both of us, which have not as yet been given to the public. For it is my desire from the Spirit that this propaganda should be entirely opened to the student and inquirer, and there is as much retained as has been emitted.

I was invited to a seance at the home of Henry Seybert; he lived then upon Walnut Street near Tenth, but afterwards moved to a temple on Clinton Street below Spruce, and about the centre of the city. He was of one of the most prominent families in this city and was of immense wealth.

His cousin, George S. Pepper, of the family of Brewers, was estimated to be worth at least seven millions of dollars, and Mr. Seybert was as rich also, besides being without kith or kin in his immediate house. He gave the city of Philadelphia the large bell which, in the Temple of Independence, replaces the bell known as the Liberty Bell, and which has made several tours about the country as a show bell and the one upon which was rung the first peals when America, or the United States, declared their independence.

The medium upon this occasion was dressed in a long velvet gown of garnet, and I was impressed with his peculiar face, resembling that of one of the Arab sheiks whom I had met in the Llamasary in Gorundia, near the Persian frontier. The first items of phenomena occurred in the light and were observed by those present, who as to this part of the seance were a unit in agreeing that it was

distinctly real and factual and done without the medium's will or contact.

There was present a lawyer by the name of John Price Wetherill, of one of the best families of that city, also a Mr. Evans and a Mr. Pusey, a trance medium named Gladding and her husband, a minister of the gospel, a Mr. Shepherd and several ladies besides myself; I believe also that I made here the acquaintance of Mr. Seth Par-coast, and Mrs. Martin completed the company; there was a musician who played softly upon a harp and who was without sight. At times the strings of the harp were played upon in the light when no person was nearer than several feet, and the soft shadow of the hand could be seen across the outline of the instrument as the fingers of feminine character gently crossed the strings. After this and some other phenomena, which was of a most interesting character, the lights were turned down, and while still light enough to see each the other plainly, raps came around the room, and the arm of the medium being bared, there was upon it in the skin, in red colors as in a stigmata, the names of relatives and friends of those present, and especially as in my case some names of Adepts who were alive and signed in their known writing, with seal and sign as I alone could recognize them. Mr. Seybert received a message from a relative who had been an aggressive reformer in the line of temperance and increased suffrage for the negro, who was then free but had not been granted the constitutional privileges of the ballot. I well thought of this, and for a long time retained a copy of the message. I received a message from an uncle of mine and a relative who had suffered the change of transition at Mingrelia, the name of a Russian Agavepeta, or serf, who had been attached to our house when I was a little girl, and several others. Some of them were spelled out in sounds upon the harp or were struck upon the strings in affirmative response when I asked the question, mentally, if they were present and were indeed with the vast majority.

Mrs. Martin also received a message from relatives and friends and also from some who were dear to her as companions and associates.

All who were at the seance at the time expressed themselves as being confident that they were in communication with the Kamaloca, or, as they called it, the Spirit-world, and that they were permitted this revelation for the benefit of a benighted community, who were church-bound and in the grasp of the priests and hirelings of a false ministry. This was the tenor of several of the communications, and one of them, from Voltaire, excited the wrath of

the minister present to such an extent that he left the room immediately upon the close of the seance, and I never saw him after.

There was some peculiar phenomena that I never observed at any other time, and part of it I will notice. Mr. Seybert had made some peculiar mechanisms, which I had never seen before, to receive messages upon; they were circular dials, raised from the table, and with an ivory dial running around freely, with the letters of the alphabet in the several languages arranged so that when the hands pointed to a letter it could be immediately seen and recorded. This saved time in receiving a message by raps, and served to prevent any personal interference or help from the medium himself in giving the messages. The dial could be hung upon the wall or placed upon the table and covered with glass, if necessary, to further isolate it from all contact.

It had not only letters upon its surface, but words and names, so as to prevent any loss of magnetic power and strength. These circular stands had thus a dark space within them between the table and the top of the dial, giving by this means a cabinet or repository of power to influence and increase the manifestations, especially if given in the light, for some of his sittings were held in the light, and it was at them that the more important messages were given. Some from Washington, Thomas Paine, John King and numerous spirits I examined by permission of Mr. Seybert and his friend and associate, Mr. Hazard, and clearly saw that there was no doubt as to their genuine Occult character and the text of a great significance, which I insisted ought to be given to the world; but I believe this was never done. There was another machine which Mr. Seybert intended to have patented, and the details of construction I or he can give to anyone who would desire to bring them before the public, to facilitate spirit phenomena, although they are of no importance for communicating in messages and intelligence, this means being incomparably superior to any now in use, but other incidents intervened and prevented.

There is a circular glass case of the thinnest character, and it rested upon a base of rubber; this was therefore outside the contact of the medium, and therefore anything occurring within this enclosed space was indisputably correct and of value. Within could be placed numerous articles which could be operated upon by the unseen intelligences; a bell could be rung or a clock stopped or started or the hands taken from one position and placed in another, besides numerous other tests, all of which were carried on under the supervision of two spirits, that of B. Franklin and of a spirit called simply

John; these two were interested in these experiments chiefly and others of an electrical character.

I desire to give great prominence to these seances for the reason that, seeing these gentlemen taking such an interest in Occult phenomena in the country of crass material pursuits, gave me quite a surprise; and as there seems no certain record of Mr. Seybert's discoveries or philanthropic efforts to introduce and sustain these initial phenomena of Spiritism, I wish to thus speak of them, explain some which I witnessed, and testify to the genuine medial efforts of Charles Foster and some others whom I was permitted to examine while in Philadelphia and before my mission to Chittenden, the home of those great mediums, the Eddy boys and their sister, Mrs. Huntoon, then coming into prominence, as the Davenport brothers had faded and become obscure,—but I must not anticipate in my record and narrative.

The wall of the temple of Mr. Seybert had been papered with a grey neutral tint of covering, and upon it over the several musical boxes, where they were located around the room, had come out into distinct shape and visual appearance the pictures of some of his relatives, guardian Spirits, and many others,—the fact that no copies of them were in existence being of no moment to the operating forces in precipitation, but they drew the colors from the elements in the atmosphere, or akash, and the faces were copied from those in the Astral aether. These were of a permanent character and could be freely examined by those of his friends whom he thus chose to honor by his belief and confidence.

Of the medium I may be permitted to say that he was a Spirit of the most ancient cult, incarnated by his own desire at this age to usher in the reform of the Manvantara. Besides these manifested powers there was a latent force of knowledge and a stream of secreted ideas which were withheld from the profane, merely because they were not ready to either digest or assimilate them. No fact within the scope of ancient or modern esoteric Occultism seemed to be unknown to him, and in his society and companionship we mutually found solace and interchange of ideas, and the opportunity to satirize our inimical skeptics and those devoted to an organized resistance of these supernal truths.

His personal appearance commanded great respect, being a commanding figure of stern presence, and robed in a long velvet gown which swayed from side to side as he in Mantramic fervor recited the theurgy of his order, secretly at times, and thus commanding the elementals and forces of the invisible world to bring from the deva-

chanic world the fact of communion and the messages and phenomenal revelation, which either irritated or cheered the investigator.

It was not unusual for this medium to give several perfectly correct names of the departed ancestors, and tell incidents unknown to anyone but the inquirer and relative, while in a partly normal condition, which were always recognized and a source of great wonder to the recipients. Although many reasons were propounded as to how this could be done without Occult foundation, their incipency and insufficiency contained the germ of their own destruction, and it came to be generally known that Mr. Foster possessed a power which was to be the ruin and dismay of the sects and their dominant arrogance in the field of ecclesiastic didactics.

Having had similar powers which I had abrogated and removed to attain to still higher states while in the seclusion of the Llamasary, I was much interested to observe this form of release from the usual planes of life breaking out in new and marvellous ways, and with my conscious will I could not only evoke similar powers but help anyone who was in this field of Occult endeavor. The evening of the next day, while sitting in the twilight, I had a letter from the Central Lodge coming to me by the underground route from the Devashastras, or Mantramitic foster parents, which bid me give unhesitating support to these occurrences, and although to avoid all repetition of my own medial state I was to assist whenever I could, yet I was not to give the phenomena myself, as it would bring me upon that plane and I would take a step backward in the Occult Adeptship which must be avoided. I was to uphold all manifestations, and especially as they were under the direction and guardianship of our lodge and the seven others in the different lands, connected by the star of Jupiter,—the age demanding the active intervention of the Brotherhood to avoid its destruction and the extinction of those coming types which would uplift the race and prevent its degeneracy and merely repetitive procreation.

There were other commands and items of a personal nature, and a review of family affairs which I could not ascertain myself in this centre, for the reason that the currents ran in a widely different direction and I had not perfected the American ground plan at that time nor given the impetus to the air guardians with force and vitality.

I had observed up to this time almost all of the Occult phenomena then occurring, except the materialization of the full form of the person alleging to return by this method ; and desiring to insert in my philosophy this remarkable fact, I, in company with some friends and the Mrs. Martin in whose house I was still domiciled,

directed our attention thereto, and came in contact with a medium for this phase, a Dr. Gording, who was residing in New York but having connections in this city, and, being also under the protection of Mr. Seybert, was coming and going between the two constantly and maintaining a residence in both.

I arranged for a seance, which was so very remarkable at that early day in the Spiritistic propaganda that I will insert it here also, as also one seance which was held with that prince of mediums, Dr. Slade, the best daylight medium at that time before the Western world, and who afterwards gave seances to the Russian nobles at St. Petersburg through my own personal intercession and by my engagement.

At the Gording seance the medium sat inside a cabinet constructed merely of a slight framework of wood and covered with the thinnest black material that would shield the forms from the gaze of the optic nerve, which they could not stand in their weak magnetic condition.

I had seen the Astral of the magician in the East as it was withdrawn from its physical envelope and hovered a moment in the air over the place where the body rested, and I had also seen several apparitions, or the *Linga Shirirah*, of the human or disincarnate lower principles of man as they were in their mission of help, giving strength and joy to the suffering by this means; also in the *Llamsary* they were appearing and going to and fro as shadowy and misty individuals in a London fog, while their bodies or physical counterparts were asleep or at rest in some selected spot; but I have never seen the Spirit form made up so strong that it could speak and offer the observer the well-known lineaments of life and being. It was this which I desired and the philosophy of which was apparent to me at once, for given the solid matter of the form of the medium and its atomic construction and the subtle chemical laws of spirit, and it would be a comparatively easy experiment to overcast the form with another expression, or by withdrawing sufficient element from its body of atoms to rebuild another form in which the aura or soul body of the departed one might temporarily return to earth spheres and the loving communion of the one left behind.

A deceased wife or husband could come in strong attachment to the other and draw, with the help of the medium, sufficient matter to give the well-known lineaments character of expression and the actual tone of speech which was their peculiarity upon the mortal earth.

After passing into a trance, with its accompanying liturgy, the medium went into the cabinet, and in a few moments afterwards

the form of a beloved relative came out into the room and approaching me said: "Joy on this day, the dead return. Mourn no more, my child, for it is indeed true, and the peals of bells will tell it to all the suffering ones; the greivous blight of error will be removed from the children of man and with this means joy and love will come again to earth. Give this Truth your full accord and help and by this means you will bring a great light into the benighted world."

I was much astonished to see my relative, whom I had left alive and well in Russia, now come to me in the form from a cabinet in America with such a startling message, but there were other wonders to relate, and after a time we became so accustomed to this form of association with apparitions and the Astral counterparts of men that it but extended the living friends we had to an almost illimitable circle. Another spirit form which interested me much was that of George Washington, who gave me his hand and said in a loud voice: "Child, sustain this our common cause against a greater enemy than a foster country which is depraved by avarice and degraded with arrogant assumption, and at all times stand for the Truth."

I saw him plainly in his continental uniform and three-cornered hat, and over his head, in the gloom of his shadow, the faces of Lafayette, Napoleon and Josephine side by side; these faces flickered and waved to and fro, and finally swished into the cabinet in an electrical wave and disappeared.

Some others came, notably a dark Arab form of a swarthy being from the interior of Kurdistan, an interior province of Persia, where I spent some two months of my life while in the East. I recognized him as one who brought me flowers from the shrubbery around an old kiosk or pavilion which surrounded and led the way to the temple in that vicinity. His manes reviving, he turned toward me and with a wave of his hand held out to me some of the leaves of the palm, which is so vigorous in growth and so individual in botanical character that it was unmistakable and easily recognized. I kept this for some time, but it faded away in substance and gradually disappeared.

I being called upon by reasons of these manifestations and their unusual strength and electrical virility to help by the means of ceremonial magic, I, with the permission of the guides of the medium, a Dr. Abselom and Vivian Girard, made some incantations, and the medium was levitated in the air and carried around the room over our heads from out the cabinet, feet first, and finally returned there over the top of the curtain. As the chemicals of the medium body blended so well with my own, this was possible by reason of the A'ves'a, or temporary metempsychosis by the Llama of Avidia-

kalpa of his physical frame, called into activity with my expressed will.

This was so remarkable at the time that it was written up and signed by those present, but for a time was withheld from print because of the public work of some of those who were in attendance, but all unreservedly subscribed themselves to the fact as I have stated it. At one of the numerous camp or summer meetings of Spiritists then being inaugurated some months after this occurrence, this medium was in the daylight, in the presence of some hundreds of spectators, levitated and carried up in the air like a bird and deposited upon the roof of a building in close proximity to the speaker's stand, upon which, under the "control" of his nearest guardian spirit, he was exhorting and expounding the Spirit philosophy in a thoroughly entranced condition, and almost unconscious of the fact until related to him afterwards. I know now that the Llama, seeing this opportunity of experimenting with this medium and bringing it to a conclusive test before the throng, brought my Astral body before him and caused it to inanimately repeat the Mantram, whereupon the phenomena which we occasioned in the closed room was repeated in the daylight and under conditions which precluded all possibility of collusion or physical aids.

This medium afterwards developed such a degree of sensitive psychology as to drift aimlessly into the kama-loca spheres while in the body and call there to the astonished sight of the shells his atomic physical body. This had as much missionary effect upon the spirits and reliquae as the purview of the spirit had upon the crassly materialistic human consciousness.

The bringing of objects from great distances was also accomplished, and at our mental request articles were brought and handed us for examination and found to be what they represented. One evening in particular I had placed in my hand, by a form of a high-priest, the tablet which was around the enclosure in the ground stone of the Temple of Dharmaa pavidya Sankayria in the elephanta grove of the Skundpa near the rock houses of the inner tribes of the caves and jungles of Hindustan. I read upon it an inscription in intaglio of the parable of the U'panishad, which relates to the seven virtues of the Buddhi and the steps to their acquisition. This was in Sanscrit and in exact copy of that which I had seen often upon the sanctuaries of the outer and inner shrines of Brahminic Llamasarys.

There was no longer reason to doubt the revelations of the phenomena; the truth of spirit return and the theurgy of the ancient

seemed to be an assured fact. What relation to their present status such revelation would make and its revolutionary tendencies upon these church people and their constituencies, I could not reasonably judge, but that it would be at once destructive and reconstructive there was no reason to doubt. I saw that Master had sent me to America for work, and that my apprenticeship had ended and that my work for the benefit of humanity would soon become a real duty—one which would overwhelm me with its iconoclastic burden and use the entire life of this embodiment.

The medium Charles Foster is with me in spirit, but at this hour Dr. Gording is in the flesh, although a very old man and an undoubted mystic with powers both latent and expressed of a very high order, for it must be explained that many mediums are possessed of other and greater powers than those which are used to demonstrate a truth or establish a phenomena; but mortals are children in the plane of spiritual dynamics, and must be led to the consideration and contemplation by slow and sure degrees, taken from the minimum to the maximum of truthful revelation by the stages of the initiate, and released from the enchantments of Maya gradually and in due sequence, so that for the casual inquirer just about to embark upon the troublous sea of psychic development and investigation, raps, sounds, independent writing, materialization and the apport of objects from a distance, the passing of matter through matter, and such similar demonstrations, with personal clairvoyance and clairaudience, and if possible, as in the case of Mr. Stead, the editor of "Borderland," the phase of development called automatic writing, by which other and more independent phenomena can be checked, are sufficient to call the psychological intuition into play and accomplish the initial release from the entanglements of conventional thought and its barriers to Occult chelaship, and the use of the medial faculties; after this has passed its initial stage, and when the soul is longing for a more substantial revelation and the development of the personal will, rather than the guardianship of a band of spirits of varied power and strength, then begins the tutorship in conscious magic, or the evokement of the Astral powers and forces according to the desires of the personal incarnate Spirit, and which leads a mortal from the boundaries of the human plane up into the ethereal strata of the Mahatmic or supernal plane of embodied existence.

This is the development of the personal spirit and the real object of all investigation, for were it otherwise the soul would remain always in swaddling clothes and never become independent as an

entity, or able to command the forces of its pupils to excellence and graduation from scholarship.

Mediumship is a long and giant stride from planes of human utility, such as business or religion, art, or the numerous occupations which sustain life but are not in any sense ideals for soul or spirit development. It precedes chelaship in the Occult Lodge and initiation upon the planes of inferior Adeptship, and prepares for these avenues of soul growth, but it is in no sense an ideal for human endeavor, although Spiritists have tried to make it such, even in the face of direct orders from Spirits to the contrary, and their human and mortal Avataric contemporaries.

The design of development is first to assist the human incarnate ego to understand that the existence of Spirit is a fact in Nature, then to lead by gradual stages to come into rapport with their own embryonic spirit, and lead this to grow and strengthen in the sunshine of Spiritual revelation and magnetic wisdom until able to shed its swaddling clothes, when it emerges from the gloom and weakness of personal ignorance and begins its upward journey to Adeptship and the association of the Brothers who are around it, while unperceived and unnoticed by the physical faculties, ready to adapt it to the need of the hour in assisting its fellows in altruistic endeavor, and always coming into greater and further knowledge of its correlations with power in magic, or the thaumaturgical theurgies, which gradually lift it up to the parent embrace, or bosom of Abraham, the eternal Beness, Parabrahm.

Mediumship is an essential feature of this procedure, and it is not to underestimate its glorious possibilities that I outline this Path for the effort of the chela. My own immersion in all mediumistic endeavor, by my own reason and the advice of "Master," would prove this, if any were needed, but I must reiterate that mediumship is not an end, but merely the suburban outskirts of Occultism, which lead to the Shikinah of personal magic.

I had made many acquaintances by this time in this city, and we were accustomed to meet and talk over these matters. Among other affairs, I found that our attention was always directed to two details,—the necessity for the strength of association and mutual help, legalized if possible under the chartered rights of state sovereignty, and also that as one came more into relations with these Occult details, the day life and companionship was at variance with the others about the house and in every walk of existence; it was, therefore, subject of argument whether the seclusion of a country life or a residence among sympathetic people was not more conducive to rapid development. It was a fact that the pursuit of

Occult subjects was attended with much persecution in that time, or so much secrecy had to be observed that it defeated the desired result. I found that all constituted movements had the sanction of chartered rights, and were under the protection of government, either municipal or state, and, therefore, entitled to the protection which the numbers of the adherents made possible, and also legalized the receipts and expenditures by officers of a society of the necessary machinery to concentrate the operations of the aboriginal propaganda.

The magnetic surroundings of a lodging house was antagonistic to phenomena, and the mental opposition of any in the vicinity who were aware of the character of the pursuits in Occult directions prevented the success of our experiments and abrogated results when all other conditions were favorable, so that I contemplated a place where the mediums could be free, and finally accomplished a temple in the west part of the city of Philadelphia, on Sansom Street, No. 3420, a two-story green-stone house modelled like all houses in that city, with front and back buildings and a separated yard or enclosed space to each residence. This gave a sort of seclusion, and, barring the publicity of the papers — then a great enemy of the new faith — I felt that much had been accomplished, but it was only a temporary abiding place. The city was full of antagonistic forces and accomplished the temporary ruin of some Spiritists and the best mediums by crushing them out of places to live and building up lies and warfare against them, and I plainly saw that a community must be sought whose entire inhabitants were sympathetic, and this led me to the settlement of the Shakers in Oneida County, New York State, the president of which I had met at Mrs. Martin's house in Girard Street, and who invited me to the place for an indefinite stay and accorded me full opportunity to investigate the many mediums at the community.

Failing to secure any support to my idea of a legal society, and being much disgusted by the tricks of the press to expose and needlessly persecute mediums who were at that time under my protection, and also being aware of the efforts of the society of Young Men's Christian Association to stamp out and incarcerate all proficient of magic in that neighborhood, I thought of the invitation to visit the Shakers and at once prepared myself for it.

Leaving my affairs in the hands of some staunch friends, and for myself as well as for them looking out to find some retreat where we could study and teach free from all sectarian abuse and question, I renewed my pilgrimage, and on a stormy evening, by a country stage, arrived at my destination among the charming hills and valleys of this beautiful region.

CHAPTER VI.

THE SHAKERS.

Spiritism and Magnetism in Sex.—Communal Rights, Separation of the Sexes and Tilling the Soil.—Privilege of Religious Association in the Propaganda of Truth.

I was admitted to the full rights of a member of the outer family upon my arrival at the settlement, and in a short time was so much domesticated as to enjoy the incomparable scenery and the fresh beauties of Nature in her loveliness. It was Spring, and the roses were leaved and contained the promise of their coming glories in scent and bud and bower; the trees were in blossoms and some were laden with scent-bearing buds; shrubs of early variety were giving the tender grass some shade from the sun, which at mid-day had some torrid radiation; birds were twittering about, the cattle roamed the fields, so happy to be free from the narrow stalls of the winter quarters, and even my heart was more glad to rest happy and secure in the contemplation of sympathetic association with people and a whole community of mediums and philosophers who had laid aside the cares and business of commercial life to study the laws of Spirit and come under the power and force of the modern Occult movement, which was destined to revolutionize the age.

The confined magnetism of the city was forgotten, and all its squalors and miseries, its crime, police and the whole legality of municipal affairs and government which are so apparent to the civilized individual; also those senseless conventionalities which are so repugnant to all but society and its devotees.

The rapid disappearance of the North American Indian under stress of the persecutions and murders of his intelligent civilized successor as inhabitant of the lands of the American continent, had left in the aura or akasha of this locality the larvae or reliquae of his ego, that held in its composite circulation the germs and atoms of the pure magnetism which had been generated by ages of open air life and natural accessories of nomadic existence. This was reflected upon all those who in the Spirit search had the comfort and assurance of these celestial visitors as guides and companions.

Massasoit, Teleguelpa, Saco and Tecumseh, with hosts and legends of others, seemed to take the first part magnetically in the outbreak of Spiritism, and thus I had been accustomed in the

seances to a multiplicity of these visitors, who came with great strength and power and made use of their magnetic power to compose the results of all physical experiments in the domain of psychics. The chief of these bands of spirits had much to do with the table movings and raps, and especially in a case of lifting pianos and other suspensions of the well-known law of gravitation. Their pure aura gave the conditions which could be supplied in no other way.

The Shakers seemed to come into closer rapport with these bands of Indians and their groups of medicine men, magicians, squaws and the entire confraternity of nomads than was the case with individual mediums, all of whom, however, claimed Indians in their guardian bands and some of them had many Eastern magicians also, who seemed to work in admirable coalition, although differing in thought and geographical conception of the work.

The method of holding intercourse by the Shakers, with their subtutulary guides, was to gather in the evening, after the duties of the day were finished and all the worldly affairs laid aside, in a large hall or rear room in the principal building of the order, and after an invocation of the head master or one delegated to this office, the men ranged upon one side and the women upon the other would come under the influence of the "Spirit," and in many ways give evidence of supernormal control or the obsession of some foreign influence, usually one or groups of these same Indians, who would come into their organism rapidly and subject them in this process to a form of shaking or twisting of the body and hands which would enable them to hold the physical form more entirely in their grasp for the time which they had it in their power to obscess it.

It was most curious to see these people swaying and shaking in the grasp of their familiars, their ancestors or the ancient high-priests and theurgists.

The women especially would come rapidly under the control of the Indians, and soon whole groups would be under "control" and repeat the processes of the camp fire or the chase, whooping and yelling in their glee at the opportunity to revisit the earth plane in this manner.

Some one person would give forth guttural sounds, or a few words of remark would be made in broken speech which would be identified by Mr. Evans or some one present as the oracle of the evening, and the orders given in this manner would be incorporated in the workings of the community until it could be said that it had an affinity with supernal ideas and spirit powers which guarded and

guided it, between the difficulties of each day's troubles, into the clear atmosphere of success.

The men also had this power and would come under the control of a male chief of the chase or tribe, and sitting upon the ground would occasionally utter grunts of satisfaction, or jumping up assume the defensive attitude of one seeking the enemy, and loud yells could be heard as they recognized some one present who had been antagonistic in earth life, and they would assail them in imaginary warfare until the medium was entirely used up.

One feature of this abnormal obsession was the power to heal diseases during the entrancement, and there were always a number of visitors who had come for this reason, the excitement of the ritual, than which nothing I had ever observed among the many strange people in all parts of the world either equalled or surpassed.

The intensity of the control and the purified human and super-normal magnetism brought to these healing seances a power and strength that ought to surely impart the therapeutical vibrations to the mental, which in turn would affect the physical body and all its members and parts. It seemed to be so, for many afflicted ones would come themselves under the strange power and be controlled and influenced by it.

This element more than any other defied criticism, for if there was nothing in the forms of power but psychological imagery, then the people had only themselves to blame for what they said actually occurred; but I witnessed that people came there from all parts of the States, and after remaining some days would depart in full possession of their health and faculties which had been rescinded or partially paralyzed.

The guides, as they were called, ordered, besides the treatment of the entranced mediums, the exposure to the sun of the patient nude, and for hours together they sat in the sun in an apartment, drinking in the pure ozone of this matchless country, drinking only pure water, and the whole body responded to this natural remedy. This I take it had as much to do with the treatment and cure as the reinforced magnetism, which, of course, being transfused and polarized by the theurgic ceremonies, would enter into and invigorate the sick and bring to them the coveted relief from their complaints.

Many received here the years they had denied themselves of life by their riotous conduct and extravagant living, and promised to reform and come more under the laws of Nature in their future days; others were helped and some were phenomenally cured as they reached this valley of enchantment before any attempt was

made in the meetings to bring them under the magnetic power. Thousands were convinced of the immortality of the soul and the continuity of life. They were given the names of the departed relatives through the lips of the lucide under the control of her or his "familiar," and messages of loving or pertinent import were imparted to the tired seeker after Truth, who, coming many miles in a skeptical mood, returned with the kindest thoughts as to their communal entertainers.

Still, the longings which I had were not fully satisfied. I could plainly see that the world would be influenced by this settlement and its work of enlightenment, but the skeptical required that the Truth should be brought to their very doors and poked in their faces, where they could not shirk its revelation and demands that its findings be incorporated in the tissue of daily life.

Here the Truth could be experimented with and the tired seeker after facts requited by associations with sympathetic believers, but that could not do for those who were to teach mankind knowledge and powers of the latent ego; they must come out into the body politic, and, strengthened by contemplation and the acquired power of solitude, give forth to all men irrespective of creed or race prejudices.

Thinking thus and beginning to follow the chain of events since I had come to the States, I dimly at first realized the future before me and saw that I must return into the world and become associated with its details of affairs and seek to interpolate the schism of Truth within its portals and hurl aside with sheer force of strength the attacks and slanders of the inimical and the ignorant.

With the Mormons the idea of increased sex association to reach Spirituality was a theory which I had studied along with their other tenets of faith and belief. Polygamous sect as they were, yet they had abstracted from the ancient theurgies many truths relating to the Path from illusions and the consequences of the original error, and were on their own way to solve the perplexing questions. I had spent much time with them and resolved that it were better to try some scheme of actual betterment than to end all in pure phrases about attainment of Spirituality, rhetoric and intellectual reverie, when actual energy and work of some sort is required. The Mormons, realizing that the elements of man can only progress in consort with sex polarization and the discharge of duty in relation to Karmic contact in magnetic affinity, attempt to hasten this event and development by cumulative atomic assimilation, and, in the theory of a plurality of wives, those whose natures require magnetic polarization from the enchantment of sex find it in this manner and

in fulfillment of the old and ancient law which Solomon and other incarnate deities taught with their semblance of the hidden knowledge and wisdom.

With these people, however, the Shakers, I found different ideas prevailing. Mr. Evans, the high elder of the community, a profound esoteric Bible student and follower of the ancient theurgists as far as his knowledge of esotericism permitted, taught and founded the community upon the development of the Spiritual nature by the separation of the sex and their abandonment of the worldly ideas of sex association,—a theory in direct contrast with the Mormons and one which restricted the development of spirit to the possibilities which they could manifest who were brought by this theory to attempt a residence among them; but, needless to say almost, that much is required as the conditions of spirit make manifest in other directions, and this rule prevented all manifestation except upon this arbitrary line and in deference to this tenet. All of these reformers and schismatists thus expressed it as their desire to get around the impediment of sex association as a barrier to true development of Spiritual gifts, but I knew that the true idea of the androgony, or neutral sex, was the only explanation of the impediment of illusional mystery upon this plane, and that could only be understood by the initiates and their chelas who followed that course of life by Nature and not by law or the restriction of denominational doctrine; for, granted that one can come under the law of a community and cease to harbor a natural inclination for opposite magnetic association and assimilation, still, until the actual nature is polarized, there can be no result attained in structural psychopathy.

These two sects or orders of people, however, in the new world were the only ones who had the idea that sex development was the secret of Occult attainment and that all Spiritual powers and progress was resting upon that most felicitous and actual foundation.

One sought to obtain the result by heterogenous methods and the other by homogeneous synthesis.

Neither could progress and attain any results, and this was a stumbling block in their platforms. So I saw that the world must be reached in their own quarters and taught by one within the very centre of degeneracy.

I had then a message from the Llamasary in the usual form, upon rice paper, which is now with my effects and unpublished papers in the hands of my executors in England. It reads as follows:

“Most Worthy Disciple: You have now come to the end of all practised efforts for the regeneration and salvation of benighted men.

Search where you will, and the summit of your efforts can only be reached by the personal dissemination of the facts within your grasp.

“In a short time attempt to lay the foundations yourself for the rapprochement of Eastern and Western thought and development of Spirituality upon the ground plan as taught you within the sacred temples of Gibalustan. It is the only salvation of the Western race, rising upon the rapid extinction of the Indian races, with the engrafted psychism peculiar to this country and its composite people.

“You will find in Spiritism a factor to combat skepticism, bigotry and the materiality of the majority, which is the effect of ages of church worship and the denial of Upasaka or self-introspection.

“Stand by this iconoclastic revelation, and the ancestors of your climate will enable you to come to a sufficient end in that direction; then push forward the ethics of personal inquiry, for with the destruction of the old ideals you must give a substantial basis for individual action in the realm of free thought upon the lines of the incarnate ego.

“The phenomena of Spiritism will at once prove the salvation of men and tear them from stupefying doubt, but prepare them for the rites of ceremonial magic and the proficiency of their own soul powers in respect to eternal life, rather than the mere single existence of one earth life; for know that the life of man is immortal, and in myriad bodies he performs the pilgrimage which will finally release him from Maya and the delusions of Pridhu'agravarta.

But after the effect of this revelation wears off and the necessary crescendo of phenomena shall weary rather than enlighten, then the philosophy of the ancient men and the wisdom of soul development must come to the front and give surcease of effort upon the thaumaturgic issue, or the structure will topple and fall to the ground; for by phenomena we can attract the attention of thoughtful students to the recrudescence of ancient and modern Occultism, the latent powers of mortals in the psychic domain, arrest the terrible waves of suicidal mania which is the cause of momentous climaxes in the Astral aether, and bring men to realize their supernormal possibilities now buried or forgotten in ill-advised and for the most part abortive efforts to reach the highest pinnacles in material successes, which are only pitfalls for the soul and incarnate spirit.

“You must stand by this work and the power shall be given you to attain to the realization of your chosen ideal, the transmutation of individual effort in the physical life.”

It can be seen by this that the idea of reincarnation, or the rebirth of the soul in myriad bodies, was not a new idea to me, for I had many long symbolic scenes of the human soul, following out its

pilgrimage in different countries and among many peoples, before I had gone to the Llamasary, and this was years ago. Reincarnation is the very foundation of all mystical inquiry. Unless the hypothesis of spiritual re-embodiment is accepted *a priori*, all is confusion and vague reverie for the candidate in psychic achievement. No theory can be worked out of intellectual worth, and the mental part of man cries aloud for justice from the unknown action of Karmic reprisal. It will also be seen why I had cause to become dissatisfied with the Shakers and their harsh rules, which interfered with success upon any plane but that of obsession, and that was no secret with me, nor were its possibilities and dangers disputed, the latter especially. The action of these intermitted moments of psychic derangement, while teaching a truth to the world, were undoubted causes of physical blemish, and these poor people struggled in ignorant confusion and doubt with a power and demonstration which at once enlightened them in respect to their psychic condition, and in fresh Mayavic snarls. I witnessed a few seances here with these strange people, examined fully the idea of a community for the dissemination of iconoclastic thought, and realized that the world must be the community which would become the true church of God, when in enlightened confraternity it would struggle onward to its own ideals in the Spiritual age to come.

I remained after this for some time at the community, and enjoyed the respite from civilization and theology. It satisfied me as to the salient features of a set apart people, and I determined then and there to bring out my work in the world at large and let it take its place among the whole people, with their myriad complexities of individual idiosyncrasy, search out those who could understand the different parts of the esoteric philosophy and apply it irrespective of caste or creed as they could.

With Spiritism to dethrone crass materialism, and the wisdom of Brahminism and the Buddhi to philosophize those who could understand the priceless truths of Zendavestas and the paths to freedom, I began to speculate about the material form in which to reach the masses and bring their attention to the subject.

I also found that I must seek for some associates from among those persons whom I could influence to assist me, who, with an imperfect knowledge of the English language and the customs of the people, was much handicapped and unable to reach the influential ones who would spread the new gospel.

It was an easy matter to attract many to the work, but to get those who would stick and not fall asunder by inner dissension, this was no easy matter ; but realizing that I would be led, I gave the

matter no further thought, but from that time looked at each person I met as a maid would for one who could be a husband, and said to myself would this one or that one do to launch the movement with the Americans. I required a man,—one free from the entanglements of family and who would remain so; one to become devoted to the movement and not to me,—an intellectual man well versed in writing and a fine literary style, fitted to maintain controversies with trained antagonists in good temper and language, while I supplied the subject matter and the esoteric knowledge and the force behind the throne,—one who could go about, as I in skirts could not, and take the battle into the camp of the adversary when we could not attract them from their lair.

There were so many possibilities and so much to obtain in this direction that I was often tired to find that all whom I met were unsuited, and I often said that God must make such a one, or I could never do the work alone. A woman could not be expected, for they were not self-supporting; and beyond the matrimonial line of endeavor, in which they were almost all enlisted, there were none who had the stamina or the vehemence required.

With this problem upon my mind and in my heart, I made all preparations for leaving the community of the Shakers, and thanked them for the leisure which gave me the opportunity to bring myself the next step desired.

I had made many friends here, many who are now with me in the world of Spirit, or kama-loca, where we are still engaged in metaphysical endeavor to unravel the many mysteries of divine being.

I was impelled to write home a letter which, by being misquoted in recent publications, has given rise to much annoyance among my good friends, the mediums and Spiritists. Having now the opportunity, I will insert the letter here as I originally wrote it, with its full equivalent of phrase and sententious idiom; thus it will be seen that I fully realized the work which "Master" required at my hands in those early days and some months yet before the Society which enlisted my efforts as secretary was even thought of:

"The more I see of mediums and sensitives, lucides of the various kinds — for the United States are a true nursery, the most prolific hot-bed for them of all kinds, genuine, artificial and inspired,—the more I apprehend the great dangers humanity is surrounded with in this initial effort upon the part of "Masters" to open up the store-house of the Astral denizens, in combating a worse evil in material dogmatism and scientific doubt as to the future life, and an extension of the philosophy of this mortal life to inquirers of Upasaka.

“Poets, philosophers and Guros speak of the thin partition between the mortal and the immortal worlds. They must be partially blind! There is no partition at all except the difference of states in which the living and the dead or transported exist for the next stated time of subconscious incorporeality and the grossness of the physical senses of the majority of mankind, and the fact that their psychic senses are as yet inhibited and atrophied by lack of use upon that plane.

“Yet these physical senses are their salvation, possibly. They were given to us by a wise and sagacious nurse and mother, Nature; for, otherwise, individuality and even personality would have become impossible; the dead would be ever merging into the living and the latter assimilating the former.

“Were there around mankind in his incarnate form but one variety of Spirit,—the reliquae of those mortals who are dead and transported to the vale of shadows as a mortal would view it,—one could reconcile one’s self to it. There can be no way to avoid assimilating the dead, and little by little, and possibly unconsciously to ourselves, we become they,—even physically,—especially in the West, unwise but progressive in art and manufacture, where the ceremony of cremation is unknown.

“The physical, embodied, devour and breathe the dead,—men and animals, with every breath drawn in,—as every human breath goes out makes up the bodies and feeds the formless creatures in the air that will or may be men some day. So much for the physical process; for the mental, the intellectual, and also the Spiritual, it is just the same. All interchange gradually, the brain molecules, the amoebae or protoplasmic germs, the intellectual and Spiritual auras; hence the thoughts, desires and aspirations with those who preceded us.

“This process is common to humanity in general. It is a natural one, and follows exactly the economy and laws of Nature insomuch that one’s son may become gradually his own grandfather and his aunt to boot, imbibing their combined atoms and thus partially accounting for the possible resemblance or atavism.

“But there is another law, an exceptional one and one but little known or expatiated upon, and which manifests itself among mankind sporadically and periodically,—the law of forced post-mortem assimilation, during the prevalence of which epidemic the dead invade the domain of the living from their respective spheres, though formerly and fortunately only within the limits of the geographical regions they inhabited and in which soil they are buried.

“In such cases the duration and intensity of the epidemic de-

pend upon the welcome they receive,—upon whether they find the doors opening widely to receive them or not,—and whether the necromantic plague is increased by magnetic attraction, the half-expressed desires of the mediums, sensitives and the psychic curious themselves, or whether again, the danger being signalled, the epidemic is wisely repressed.

“Such a periodical visitation is now operating in America. It may have begun with the Fox children and the Eddy family. In the former case the innocent children, playing unconsciously with this strong weapon for the relief of the incredulous or for the enlightenment of the investigator, and welcomed and invited to come in with its well-known train of psychic phenomena, the whole of the dead communities, seemed to have rushed in and got a more or less strong hold of the living, especially in the case of the Shakers, from where I am writing these notes. This is a whole community of sane and adult people, surrounded by this force and revelation, taking them asleep and awake and transforming them temporarily and intermittently into some one they know not; nor do they seem to care so long as it is another self than their own—thus repeating that phenomena which it took me some years to repress in my own self, supplanting it by the education of my own manes to go to them but maintain my own personality and will.

“I am going to visit next from here a family of strong physical mediums and stay among them for some time; they are the Eddys, and I shall make experiments for myself and to use in my work for the enlightenment of mankind. There is no doubt that the coming Avatars and teachers must incorporate in their philosophy this crowning revelation of this age, modern Spiritism.

“You remember, Vera, how I made experiments for you at Rougovedo, how often I saw the ghosts of those who had been living in the house and described them to you, for you could never see them. You were little trained in the use of the clairvoyant sight then, and, moreover, being young, you were mercifully spared these sights and senses. Well it will be the same I hope in Chittenden, the home of the Eddys. I will write you about it, only in this case it will be in a more material form and incased in the Astral body of the medium. They will become more visible and can speak audibly and give me some message which I can build from as a substratum of fact in the operation of the Spirit world.

“Yet I am conscious, even under stress of this manifestation, that what I will witness are the shadows of the terrestrial bodies in most cases, unless under the operation of the law between the two worlds there should be permitted the return of the actual form and intelli-

gence of the one who has some necessary work to perform, and thus uphold a work for the benefit of mankind, or remove a tithe of dispute between factions engrafted upon original energy. Thus was Buddha returned for some years after his mortal transition for the purpose of preventing schism in his classes of Spiritual progress, and others have been permitted to return and give evidence of their possessing the power and doing some good for the truth at the same time.

“There can be no doubt as to the genuineness of these phenomena, for they bring undisputed evidence of knowledge and intelligence which is apart from the power or scope of the medium to produce.

“Although there have been examples where some mediums who have began work before they are developed and, under the stress of ignorance and jealous of others’ prestige, have striven to simulate phenomena, and this has brought the ranks in confusion, because the public cannot be expected to know the right from the wrong; but the great body of Spiritists know the phenomena, and are upon the track of the spirit return in such a fashion that the phenomena is beyond cavil or dispute.

“I was unfortunately or fortunately, as the case may be, associated with some mediums who were detected in the act of simulation, and it was a good lesson for them. They were undoubted good mediums, but had strayed into the fields of personal endeavor, under the power of some thought, which had been thrown out by the Christian societies in Philadelphia, and when the original suggestion was removed they were even unconscious that they had attempted any phenomena at the time.

“Under the advice and guidance of my ‘Master’ I remarked that those apparitions which were in the nature of substance from the askash were produced by the ‘ghosts’ of those who had lived and died within a certain area of the locality in which they were seen; those who had died far away were less entire, a mixture of the real shadow and of that which lingered in the personal aura of the visitor for whom it purported to come and the purely felicitous ones, or, as I call them, the reflections of the real ghosts or shadows of the deceased personality. To explain myself more clearly, it was not the ghosts that assimilated the medium, but the mediums assimilated often unconsciously to themselves the reliquae of the dead relatives and friends from the aura or sphere in the Spirit world of the sitters themselves.

“I found it ghostly and filled with joy to watch the process; it made me often sick and giddy as I felt the control, but I had a

strong desire to welcome it and bring it to the notice of the skeptics. At that time I wept with them and loved their own as if they were my personal friends.

"The Spiritists, and the ones whose relatives came and could get the power to materialize, wept and rejoiced around the medium, clothed in these strong materialized reflections of the past,—rejoiced and wept again, sometimes broken down with an emotion, a sincere joy and happiness that made my heart bleed for them in their family grief.

"They did not reason in a metaphysical method that these simulacrae of men and women are made up of terrestrial and worldly thoughts, which in the estimation of a Hindoo or Brahmin would deprive the secret ceremony of its religious fervor.

"I have frequently seen such shadows or simulacrae quitting the medium's body and overshadowing one of the investigators, expanding so as to envelop him or her entirely and then slowly disappearing within the living body as though sucked in by its every pore."

I returned to Philadelphia and had a most happy reunion with my friends there, being invited to address some seance or give remarks about the East and magic, which I was astonished to see created much jealousy among the Spiritists, who were against all philosophy or phenomena which had a different meaning than that ascribed to it by them of being wholly the work of the ancestral dead.

At another seance with the great medium Slade, whose superficial examination and arrest in London later recalled many skeptics to their former doubts, I had some very charming phenomena and in the full light. It was at the residence of a Dr. Furness, a friend of Mr. Seybert's, and this as well as the Spiritism and seances at the Eddy homestead, at Chittenden, Vermont, will be the subject of my next chapter.

CHAPTER VII.

SEANCE WITH DR. HENRY SLADE.

Spiritism and Materialization at Chittenden, Vermont, with Horatio Eddy, William Eddy and Mary Huntoon.—Preliminary Meetings with Colonel Henry S. Olcott and further Orders from the Lodge in Thibet.

“Remember, thou that fightest for man’s liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple’s soul, their stalks wax strong at each new trial; they bend like reeds but never break, nor can they e’er be lost. But when the hour is come they blossom forth.”—
THE SEVEN PORTALS.

These seances and experiences, while not sufficiently important in themselves to attract the student into my plane of perception, are necessary to show the current of phenomena and philosophy in research that gave my life its impact in the direction of thaumaturgic endeavor and psychic development.

At the time when I was so vigorously pursuing this field of endeavor there were but few Occultists in America, and less in Europe so declared. All was a miasma of affirmed science or some form of sectarian schism; true Spiritism was being investigated, but merely as a religion and spirit accessory, and without any reference to its magical powers or the underlying explanations of its *raison d’être*.

I can thus aver that it is essential for me to show in these accounts of phenomena how my necessities were fed in achieving development, and in what manner they had an influence upon the formation and embellishment of the society for Occult research with which the later years of my life was so fully occupied and which has left its indelible impression upon this century’s thought.

Dr. Henry Slade was also a very old spirit re-embodied, and had doubtless been one of those ancient theurgists who had struggled with the primordial forces of Nature in the very early days of man’s endeavor to repeat the slow work of Nature, instantaneously and with all the power of God’s or Jehovah’s will.

One of the strongest of the physical mediums of the day and sitting in the clear light of day, it is incredible how the effect of these powerful phenomena could be partially refuted; in fact they were not, but converted all who beheld them, and the ones who deferred belief or continued skeptical took refuge in attacking the medium upon any or every ground.

Our first sitting resulted in electrical discharges, like small lightning, emanating from the body of the medium; then a hand appeared in the light from under the table at which we sat and grasped things from under our sight. Articles in the room took upon themselves motion and became animate with the will of the investigators or the medium, and moved about without contact; chairs were levitated and the table moved and disappeared, books were brought and taken from us while the eye was looking at them, a cloud of misty shape and dark gray in color would settle down upon the article to be taken away, and then, enveloped within the cloud, it would all vanish from our best vision and be gone. They were not psychological tricks either, which I was very well acquainted with, but the objects were really disintegrated in their particles and reintegrated at the places elected; or the Linga Shirirah of the medium, being invested with the will of the medium, would emerge from the body of the medium and, taking a dissolved article from the required spot, would bring it into objectivity at any other place.

A lady who was with me at the time was sitting upon a chair, at the distance of several feet from the medium, when she was asked if she desired to be lifted from the floor and if that would interest her and convince her of the fact of the power. Upon her mental answer being said, she was floated off the floor and for several seconds suspended in the air without contact with any mortal object. Sounds were heard around the room at the time, but upon objects within the room, and drops of both blood and water dropped upon our hands as we mentally requested.

The significance of this lies in the fact that I became convinced of the utility of the power, and gave to myself the opportunity to use it afterwards in India, to obtain the letters from the Masters for Mr. Sinnett, with which my society was engrafted and originated by his publications of the fact and the diction and wisdom of the Mahatmas.

Mr. Slade was not a medium for materialization, but at times in the dark corner of the room a distinct shadowy form of an Indian, etherialized, could be seen who was called Owasso, and another one who was a celebrated doctor named Davis. These were formed in objective filaments, and could be seen by the physical sight. At the time when writing was done it was by power electrically generated, and then the senses had to depend upon the intelligence displayed and the mental questions answered. Its most important effect upon me was to regulate my mind and ideas as to the efficacy of the power of disintegration and apport of articles, which I had never seen so well given as at these interviews. I received a mes-

sage from John King, a spirit who was interested in students at that time, but who had another name of Morgan, and I will give it so as to show its bearing upon my work and the knowledge which the Spirits had of the Masters, whose servants they professed to be.

This message was written upon several slates, a form of the phenomena which had obtained much distinction at that time, and was in several languages, all mixed up, but so that my trained intellect could unravel it.

I give it in substance, as follows :

“Tread softly and lightly upon the royal road to Adeptship, and learn of us who have gone before. Soon those who will identify themselves with you and us for the purpose of assisting benighted humanity will appear upon the scarlet horizon, and the yellow band of the ascetic will weave you into a Brotherhood. Take no thought but to be led of us! Results rest upon and with us. The movement being generated by our word and under our guidance, all those identified with it must irrevocably seal themselves with our authority. Our purpose is to lead men to self thought, and then, freed from the tyranny of dogma and doctrinal authority, they will become free and in liberty and equality each for themselves, and in altruistic endeavor go forward in the mysteries of evolutionary combat with the illusions of Maya. The Masters are behind the whole world of Spirits and mortals. Especially will you be helped as you have helped others. Teach the doctrine of self study and anticipate the time when the phenomena of our Spirit reform will require the counteraction of philosophy, to enable the students to pilot themselves through the mazes of wonders and mystifying laws that are generated to break the bands of error, but are not to stupify endeavor or give a power to other mortals in which to entangle afresh the disciple. We are holding back the powers of your early days and require that you speak freely of the truths of philosophy that you have acquired in your pilgrimages, and lead men to learn that our mission for them is to lead them to become powerful in magical truth while still in the body, and not to merely long for death to reach a world where it is fancied all are equal and joy in idle felicity abounds, for there is no such place. Ours is a world and state of individual progress and attainment, and the best fitted here to advance are those who have identified themselves with knowledge and power while in the form. We desire men to learn of us, but not to depend upon aught but their own knowledge and enlightenment, for these are the only things which will limit their spheres in the etherial celestial world. No salvation can be expected to assist a soul except that of its own developed power. In this we are willing to assist, give the initial

password and nurse the embryonic endeavor for soul light, but the rest depends upon personal effort, individual application and persistence in the Path as shown.

“HAFED BASHAN DE LUESTRI, *Prince of Persia*.”

After this seance, I returned to the residence which I had taken, my mind full of the one thought that I must soon come out personally and bring to the propaganda of Spiritism the element of Eastern wisdom. At the time of which I write, there was in Spiritism a teeming, resistless mass of investigators, each differing with the other as to the cause of phenomena and the ability to secure psychic power for themselves, and there were numerous theories as to the best manner of obtaining mediumistic power. Some thought it was necessary to sit in the dark and others contended that the power was an hereditary one or engrafted at birth; to offset this, several mediums came forward who had the advanced power of etherialization, voice speaking, levitation, production of flowers and other articles in the dark and the light, that had come to them by prolonged sittings and following the advice of Spirits who had entranced them and given the requisite advice; others, however, had followed the advice of the same Spirits with no result whatever. Clearly there was some rule of endeavor in psychic inquiry, the following of which would produce some result in the acquisition of the latent power felt to be the result of the soul force. Moreover, some who were destitute of latent psychic power, owing to their inhibited embodiment for other purposes, desired a cult or combined association which gave a precedence to the truth of Spiritism, without following the ritual of any sect at all, and this seemed to require some form of worship besides the routine of a seance for phenomena only. Others desired to look upon the power as an odic force which, scientifically followed, would bring mankind to recognize fresh discoveries in the domain of psychics, and, thus instructed, find other and different answers to the many problems of existence in compact groups. This gave rise to sociological thoughts and the form of life adapted best to represent the spirit in securing the means for a happy life and avoidance of the care and troubles of ordinary mortal association. If the soul could be developed by a number so that such growth would become an essential feature of life, then the struggles for existence would be limited to the requirements of each ego, and these being atrophied by the knowledge of the real nature of Maya or the spheres of illusion, the pupil would pass the first steps upon the Path and come to realize that soul growth would surpass the activities of mortal achievement, give ease and happiness in the body and prepare the way for the eternal joys of an en-

lightened future life. At this early day in Spiritism there were a few who did not deny the facts of phenomena, mediumship or the supremacy of an occultly ordained life, but realized it as a truth, lived up to their knowledge and desired to bring the world to realize that its customs and laws must secure revision in social and religious details, freedom give place to dogmatic intolerance, further schism be replaced by a solidarity in which some real truth should find vent and operation and the opportunity to bring the soul of man forward to its own place in psychic curriculum,—to make the prime movement of religion the salvation of men by personal effort, rather than by the doctrine of the atonement or that some one had come who gave salvation to those who joined his faith without belief or knowledge,—to make men understand their responsibility to law for their actions, and that if they did not come under judgment in the brief span of one life, they would be re-embodied in such conditions as would make them subject to exact judgment for their acts in a previous life. Especially was some form of knowledge required to instantly take the place of the vacuum which the following of a saviour had engrafted upon an otherwise intelligent people, and the facts and ideals of reincarnation and the law of Karma seemed to be as yet unknown, and when written or taught by advanced Spirits the Spiritists were unable and unwilling to recognize any thought but that the ego ceased at death to have further existence, except so far as it was to be a spirit entity, and forever clutter the boundaries of kama-loca with its happy (?) state of careless and irresponsible existence. Undoubtedly, some new element was required in Spirit endeavor, an extension of Spirit teaching or a more rapid teaching, for the Spirits had so much to eradicate, so much to transplant, that they required mortals who had philosophy at hand to supplement their own teachings, which was often refuted after given, because misunderstood. Many messages were as little understood by the media as by the recipients, and a host of teachers arose who, as they bitterly reviled the church tenets for dogmatism, arrogance and fanatical intolerance, organized worse and more caustic limits to their Spiritistic philosophy, arranged all opponents as impudent and purposely misunderstood any thought which they had not themselves advocated.

Where now there are thousands who publicly avow their ineradicable belief in the law of Karma and the fact of reincarnation, there was not one then. Those who desired to come under the influence of the thought and give it credence, were so persecuted and reviled that they held it in secret or else gave it no attention whatever. Phenomena alone raged in varied forms, and its abuse

and misuse fully occupied the attention, so that nothing else could be heard of or thought of. Added to all this, mediumship began to be an ideal, as before a bishop had been as the summum bonum of all mortal endeavor in the religious life; thousands were attempting to develop mediumship, and this in spite of the fact that no hope was held out to the mortal, as the fact was or not true, that they had latent gifts of medial nature. Many were developed above the plane of mediums, but had been restrained by the combined errors of men from giving their thoughts. These now came to the front and the land was spread with Christian scientists, solar biologists and the bric-a-brac of Spirit endeavor in countless volume; but none gave the slightest thought to the idea of personal supremacy in the Spirit realm in the incarnate flesh, but postponed effort in this direction until death should release them from the material discomforts, and then they expected to be promoted to power and happiness by the mere fact of transition instead of looking for Nirvana, or happiness and the acquisition of soul supremacy in the flesh and attempting to become a spirit man as a self-existent being. No slur was attempted by thus limiting mediumship. Its superior use was plainly set forth and its self-illuminating possibilities; it advanced tendencies as freeing the ego from one set of laws and impulses, while making it the subject to the work which was given it to do. I contemplated the formation of a society which would accept the fact of Spirit phenomena as being proved, affirm the existence of the latent soul powers in man, and their superior right to rule in the domain of being; adopt from the Eastern theurgies the rules which Yogas taught for the permanent ascendancy of soul wisdom, and give them publicity and practice; resist the countless stupidities of conventional religious life and bring the superior knowledge of the soul in arranging a modified set of social conditions and laws that would make humanity more disposed to lessen the wide difference between the very rich and the poor by the dissemination of the altruistic principle or the law of solidarity which obtains when the structure is homogeneous in its composite attraction, and exempt from fracture because of inherent lack of affinity between the particles and atoms of its being.

Thinking thus in embryo, and wondering when the cosmos would cease to express its design of growth, I heard the boys calling the news and "all about the Spirits at Chittenden." This at once enlisted my attention, especially as it was not time nor had the condition for the formation of my society arrived. So buying a paper, I returned to my apartment and occupied myself in reading of this new place in the hills and mountains of Vermont and the marvellous

outbreak of spirit research and phenomena at that small place, and what interested me more was the statement that the most prominent scientists and advanced Spiritists were living there and examining the medial capacities of the Eddys, then the most remarkable family of mediums before the Spiritistic gaze.

I felt that I had a surfeit of phenomena after my experiences, but any news of mediums and phenomena was to me as the smell of war to an old veteran; and besides, I really hoped now and looked for some congenial advanced Spiritists with whom I could affiliate and broach my idea of a union between the East and West for the unifying of the esoteric wisdom of antiquity and its absorption by the propaganda of Spiritism to save it from its own consuming fate.

My own ideas were fully formed in an instant, as indeed they always were; but I waited until I should get the customary order from those in the Llamasary in Thibet, and this did not arrive for several days; and the currents being crossed I could get no response to my eager inquiries.

At length came to the house an old man who made a bow and disappeared after he had given into my hands a note, written upon common yellow paper such as parcels are wrapped in for delivery in stores. It was but a few words and turned upon the subject of my dilemma, which arranged itself instantly. The note read as follows:

“Go forth again, child of destiny, and give heed to thy findings; thou art now in the right road and in a few short days will thy heart longings be satisfied. Bring to thy aid those who will safely and securely attend to our missions, and remember that it will require more than thy powers, great as they are, to effectually rebuke error’s pleadings. Soon upon the wing, seek for those who are best and we will attend thee. SAMAYILITANTE SANCHARYA DAGRAVARTI.”

I secured all the papers and especially noted that one Colonel Olcott was a vehement correspondent and critical to an extreme, making pungent and satirical remarks about the visitors, who were distinguished by the fact that all the men wore their hair long and the women theirs short. I instinctively put up my hand to see how mine was, for it had been a long time since I had given any attention to these matters, and my toilette was no doubt shocking.

I secured a berth upon the steamers from New York to Boston, and thence was soon upon my way to the haven of Spirit inquiry, not daunted by past failures, but with a feeling that now it was destined that my labors should see some immediate reward, nor was I despising the phenomena and its results upon the psychic plane.

Chittenden is a hamlet of Rutland, Vermont, and the last stage ride was exceedingly charming. I discussed Schopenhauer and his philosophy with an old gentleman who was coming from Baltimore to see his wife if possible. We drifted into all sorts of Eastern and Western metaphysics and the rationale of universal cosmogony. He was a self-thinker, and reading had been a hobby of his in which he had scaled the heights of commonplace details and was now looking for the thought of immortality, which is the chief thing and event in all lives if not overlooked by the shimmering Maya.

Arriving at last at our destination, I had an opportunity of observing our new hosts and mediums, who were three in number and wholesome in magnetic power. Their hospitality was of a varying sort and changed rapidly from an extreme of solicitude to a severe isolation, as the visitor was or not impressed with the events in the narrow circle which composed the household. It was possible to secure some attention, for I found that the seances required an organ or musical instrument, and going into my pocket, then filled for the nonce by some incident of value, I soon had obtained the amount with which to obtain this much needed instrument. The old gentleman gave me also a liberal donation, and this fact gave me some precedence among the number of visitors at the place and secured for me the attention and graces of Horatio, who was the most honest man and medium whom I had ever seen, and also his brother William, who at that time gave some attention to the household duties. Besides these two brothers, there was a sister, Mrs. Huntoon, and a most remarkable medium, the forms of friends etherializing in the air before the astonished gaze of the investigator, and would envelop their form and then disappear as if going on to the very flesh of the inquirer.

The seances were generally at night, but some of the greatest manifestations were constantly occurring in a sporadic manner; articles would move around in the air before the astonished visitor, and rocks and shells would be dropped upon the head with a gentle tap, quite unlike the force of the same element if dropped by the usual law.

Being so far from civilization, the visitors were obliged to live and have their meals at the farm house where the seances were held, and many were under magnetic treatment for some real or fancied disease by the healer who was stopping at the domicile, a Dr. Weeks, and his brother physician.

Visitors were constantly arriving, and it was no unusual thing for me to look up and see some stranger gazing at me or another of the guests with the penetration of an inquirer.

In this way, one day while rolling a cigarette, I had the pleasure to see a gentleman who addressed me in French, and said some simple remark which at the time I did not appreciate, not being very conversant with the American idioms. This was Colonel Olcott, and not knowing it I had the bad grace to say that I hoped that he would not write about me in the paper, as I did not want to attract any publicity, as would be the case if he should insert my personality in his articles in the paper for which he was writing. Assuring me that he would not do so if requested, I at once found that my acquaintance was the one who afterwards became the collaborator and associate in my society and life work; one who existed to the end as the real and substantial founder of the Theosophical Society, but whose real blunders, more than any other feature of a remarkably brilliant intellectual life, contained the nucleus for a permanent subsistence in the recrudescence of Occultism. At that time Olcott was a man of the world, well versed in its subtle hypocrisies, extremely erudite upon ordinary subjects, and with a flowing discourse which enwrapped the hearer in a maze of belief and faith.

Ignorant of the simplest Occult law, and taking up the investigation of psychism from the physical point of attack, he stood every chance of falling amid a ruin which his own incredulity would build. Moreover, what a man for the work, I thought! So well able to write articles and attack the enemy, able to make addresses which would stand the test of all literati. Schooled in worldly wisdom to the etiolated extreme of a social scholar, I looked upon him with the eye of one who had found the limit of their search and merely for the use which he would be to me in the work to be done, and to himself if he was desirous of coming under the chelaship of the Mahatmas. At present he did not believe in the Spirit phenomena, the identity of the Spirits behind the movement, the possibility of generating Occult work upon lines of original simplicity and with the stupendous possibilities of Eastern magic as a result, rather than the worship of the religious inclined for a test of Spirit identity, which only interested those who were confined to ancestors in realms of Spirit. I weighed the matter carefully and only looked upon it as a detail for me to consider in the project which I desired to animate. From that moment I looked upon my visit as being necessary to bring about a united power to effect, by contrasts and the friction of personal inaptitude, the work which was my life mission, and here he was. So much has been written about me by my friends and associates that I feel at liberty to also write about them. The criticism which I have borne, due as much to the incipient

knowledge of the critic as to the fancied or alleged fault, would seem to give me the right and privilege to not only maintain my personal prerogatives in the domain of individuality as to accord to others the same.

But before entering into this matter I will finish the accounts of the seances and our associations and companionships which obtained our attention at the Eddys.

There has been already so much written, in detailed accounts of the phenomena, that I will pass it by and refer the reader to the published accounts of the seances in "People From the Other World," by Col. Henry Steel Olcott. In this volume they will find how extensively and exhaustively the matter was gone into at the time. The Spirits were weighed and other tests applied, all in that impartial manner which characterizes the work of the colonel in the interests of the public, and by which details he attained to the trained knowledge of supernal phenomena by which all that he experienced in my presence and around my personality was gauged and criticized. Not that he was an Adept in psychic lore, but had passed the limit of crass ignorance and was now prepared to find some truth in the Occult laws of being and take to heart a new and unexplored philosophy, and it was my mission in introducing the facts and phenomena to him to make him a mouthpiece to the public and mankind at large.

Our time passed in the discussion of Spiritism from the standpoint of a full and limited believer in the power and also as skeptics as to much of the facts. The philosophy was not systematized at that time. Lecturers were adopting a crude philosophy from the fragments of their observations, and this was given to the Spiritists as being a full revelation, to be redrafted afterward and revised in the light of fresh phenomena and revealed phenomena.

It has been stated in some publications that I did not know of the truth of reincarnation and the existence of my Masters, the Mahatmas, until afterwards in India, when the doctrine was introduced by me at the time when the messages were flying between Mr. Sinnett and the Lodge, just then in its initial stages. The truth of reincarnation was fully known to me before I left Russia, for the Llamasary and the law of Karma, as explaining the responsibility of man for his acts, I had fully acquired at the same time; indeed, as many of the Neophytes were acquainted with the personality of many past lives and could see at times when in the true Yoghi state their future changes and sex personalities, it would be foolish indeed to say that they were unacquainted with the law. Much of their ratiocination was conducted with these laws for the foundation, and without which

the same confusion of mental instability would accompany their findings in the realm of metaphysics as is found in the theology of their opponents.

I did not at once bring these truths forward, as I had a difficult matter in hand to bring so quickly these Oriental truths to the infantile minds, already struggling in the intricacies of Spirit revelation after centuries of inhibited thought.

I became very familiar with Colonel Olcott long before the time of my leaving Chittenden, and writing for the Russian and other papers constituted the source of my living, and these articles were much assisted by the ready rhetoric and literary style of Colonel Olcott, for I never professed to bring to bear erudition in the preparation of my matter. I wrote from the heart, and the home journals were very glad to have whatever I would send them; but I found in my new acquaintance a ready means of correcting my errors, due to the strange country and its customs and also to my imperfect knowledge of the language.

One result of our meeting was the discussion of the great need for classes or societies for the study of chelaship and the preparation of the ego in man,—to accomplish mental attainments with reference to the unfoldment of Spirit states and degrees. We had long talks about this, and deemed it necessary as an accompaniment to the great flow of phenomena then occurring, which was at times attributed to spirits and then again to men in the form, as was the case with Allen Kardec, M. S. Moses and many others who were in correspondence with us, especially in the case of Mr. Gerry Brown. I had long discussions about the matter and he agreed that the conjunction of the two powers was a vital necessity. Still nothing was done at this time, and leaving Vermont and the hosts, the Eddys, I returned to Philadelphia and took up again my own thread of life.

Chittenden for some years continued its spread of phenomena, and in doing so gave force to the frequent prophecies which the intelligencies gave us when I was at the settlement of the Shakers, for it was said then by Deer Foot, a brave of the Saganaws, that the power would not continue with the Shakers long, but would break out in the world among several and many mediums, who would demonstrate the fact of the continuity of life and man's immortal heritage in the great beyond.

I leave now the subject of Spirits and seances—they have had their share of attention—and show by what steps I attempted to teach metaphysical truth and learn all that Spiritism could give to me for the work which I still knew must be done by me. Dissensions were coming on between the skeptics and the believers in the Spiritistic ranks, and the difficulty was to speak intelligently and

say anything in the nature of a friendly criticism about Spiritism and not enlist with the skeptics as adversaries. At this time I fully believed in the necessity of frequent phenomena for the attracting of investigators to the new field of inquiry which would attempt to free men's minds from bondage, but at the same time I knew that the revulsion from too much phenomena must inevitably take place among the intellectual ones, and unless they were held upon an intellectual plane and also one of metaphysical worth, they would drift into materialism again and the good work of the Spirit revelation would be undone and its effect lost forever. There was much schism among Spiritists, and varied sects and groups of believers. No two thought alike, and especially about the subject of materialization there were two distinct factions. The success of each class of phenomena resulted in its antithesis—a grand exposure! What was taught and demonstrated one day was undone upon the next; the enemies, attacking phenomena alone, could effectually disprove its facts; yet the tenets of a philosophy that rested upon intellect alone, or the prevision and clear-sighted view of the clairvoyance, could not be undone. So the doctrine of reincarnation, which appealed to the inner mind and the instinct, when accepted, was not affected by the exposure of any class of phenomena. It was a truth if all materialization was false; it could be depended upon to satisfy the mind about the past existence and also the future, if accepted, without reference to phenomena at all. So also with the idea of Karma, or man's responsibility for his own conduct and acts, which was in direct contrast with the church idea of vicarious atonement, that had made of men for centuries wrong doers, with the perfect thought of escaping consequences by reason of the sacrifice of a saviour for their redemption. To establish some form of work based upon an intellectual conception of the great laws and draw upon the ancient and Eastern forms of religious and legendary lore, to attain to a supremacy in the world of psychic endeavor and then let the mind unfold in its own method as led by its own instincts, seemed to be the solution of the varied difficulties. I will attempt to elucidate in what manner our collaboration grew until it finally established the well-known work of modern Theosophy, with the colonel and myself as its initial founders and with the ample assistance of my dear Brother William Q. Judge, who as much by his errors of judgment as by his unequalled Occult tendencies gave to the movement its primal efficiency. I will also mention my friend Elliot Coues, than whom there are none more able in the realm of intellectual endeavor who could bring that power to a field of psychic work, and also his dear wife, my best friend, who came to me in many a trial and assisted me with counsel and advice.

CHAPTER VIII.

FORMATION OF THE THEOSOPHICAL SOCIETY.

Union Between Spiritists and Theosophists in Esotericism. — Thaumaturgy in Esse. — Llamasary in New York City, and the Mahatmas. — Isis Unveiled.

“NIRMANAKAYA — a complete Buddha, Consciousness merged into the Universal, or soul devoid of every attribute of physical concern. Once a Dharmanakaya, an Adept or Buddha leaves behind every possible relation with, or thought for this earth and its affairs. Thus, to be enabled to help humanity, an Adept, who has won the right to Nirvana, renounces all but the only and complete divine knowledge and remains in his Nirmanakaya body. Higher than these on account of the great renunciation and sacrifice for Mankind, there are none known.”—THE VOICE OF THE SILENCE.

Divine wisdom is distinguished from mortal wisdom in its application to the needs and necessities of mankind. In the domain of everyday life, in the associations and affections of the mortal existence, ordinary knowledge is sufficient; but when men are struggling to express soul longings and the attempt to find a way back to the common ancestry in the Spirit from which man has come, then the only wisdom is that of the Divine Father as is given through Spiritual sources. This is the divine lore or wisdom which is the only Theosophy of which anyone knows.

Our first attempt to make an association of inquirers who attempted this ideal was due in a measure to the combined efforts of some Spiritists, Egyptologists, Kaballists and others of no known theory of inquiry. I can truthfully say that while I regarded the initial combination as sufficient to give the movement birth and life, yet I was fully aware of the tentative nature of the enterprise; there were not two of us who had any thought in common except perhaps the altruistic desire to devote our knowledge and energies for the benefit of students and Neophytes on the Occult Path.

Of Mr. Henry J. Newton, perhaps more than any other at that time, I might explain that he was distinguished in the investigations of mediums, and while he held tenaciously to the theory of all phenomena being the work of Spirits, yet he had become so fully awake to the crudities of Spiritism at that day that he was willing to welcome any effort which had for its object the systematizing of the facts which were acquired in the pursuit of phenomena, and now began that struggle to explain the real meaning of the elemen-

taries and their place and state in the working of thaumaturgic activities.

It has never been contended, even by the most pronounced believer, that all Spirit phenomena is done by the Spirits themselves, and my desire to show that the electrical power was the inter-elementary forces of Nature, acting with and under the Masters and coming in rapport with the dead, gave rise to the association with us in our new venture of a Mr. Feld and some Rosicrucians, who, in disguise as to their true standing as Occultists, were permitted to associate with us and for a time vivify our work.

Mr. Henry J. Newton was a man who could do much with ardor and wealth, which were denied the rest of us, for we were distinguished by only a sufficient allowance to enable the ordinary expenses of life to be met; so as much of our primordial efforts required finance, we were obliged to rely upon the one who had that substance to offer as their contribution to the allied effort.

Mr. Feld desired to show that the elementaries could be evoked and made to answer the will of a mortal versed in Mantramic power as well as a Spirit could make use of the same natural force, and offered in some lectures to show that this could be done. I remember as vividly as this moment the attempt and its failure, partly because the requisite harmony and unity could not be attained, and also because the currents of ideation at that time were not unified in the Western world. Mr. Feld having failed to show the exact element of power which these forces possessed, and Mr. Newton refusing to pay for the lectures which had been arranged for, the enterprise fell through, and thus I was left alone as the only exponent of ceremonial magic and the truths of incantations in the small circle which characterized our beginning.

Having seen Mr. Feld's attempt fail, I well knew what would become of my desire to unite with others if I attempted to impart even a small fraction of the knowledge that I possessed, and this is why with Olcott alone as a pupil I began to uncover the Theosophy of the Eastern world and attributed its activities to the Spirits, elementaries or Masters, or any other force or power which the student would acknowledge belief in. It was not of much moment at that time whether the force was believed to be this or that power so long as some power in Nature was partially unveiled and the mind led to look upon psychic forces in some direction instead of attributing all progress to a blind faith and the leadership of an annointed one.

It would indeed be strange if I were to attempt to show that re-incarnation was a fact to one upon the very threshold of Divine

wisdom, after ages of spiritual authority and crass ignorance of the suburbs of spirit knowledge.

I was obliged often to veil even the simplest fact, that the pupil might not be lost in the reverberations of a continual argumentative oratory, and even with William Q. Judge, whose Occult aspirations and his genius of continual application designed him undoubtedly as a leader of the students in the West, I had the most fervent difficulties. His display of show in mystifications often refuting the best findings of fact in Spirit divination, and his leaning toward a full reverence in the teachings of a guide at that time, disposed me even more than ever to disguise effectually all but the edges of the revelations of Theosophy as it afterwards was given. For a long time there was no activity with us except the phenomena given to Olcott and some of his intimate friends, and this was only done to show them that he was not under the spell of some evil-minded associate and trickster, as was insinuated in those days. The phenomena which was given by me in my knowledge of the laws which governed it, was designedly shown to him, as his mind was latently intellectually able to comprehend and digest it; then he was to be the mouthpiece to the world, and his evidence was to be supplemented by that of other reputable and competent witnesses from time to time, so that the fact of Occult power and the divine forces of the soul latent in man could be demonstrated, and give rise to the ideal of a soul-powerful man rather than a medium, who was under the control of forces and powers which, while they were illustrating a divine Spirit truth to the world, were also aiming to produce, not the instrument, but the Master!

I could relate the whole substance of our early efforts in the direction of combinations, one with the other, at this time. It has been given by Colonel Olcott, in his "Old Diary Leaves," and by William Q. Judge, Dr. Hartmann and others, especially and most ineffectually by Mr. Arthur Lillie, whose attempt to depreciate my work and at the same time give evidence of its great spread and power, is, to say the least, absurd and showing merely the whim of a would-be critic and dilettanti in rhetoric.

For a long time there was no substance to our efforts. People called and took up my time asking questions, and Spiritists reviled us, not for teaching what we did, but because anyone could find more in Nature than mere spirit raps and the fact of spirit forms, all of which we not only did not dispute, but believed more fully than the Spiritists themselves, for we knew the source of the power and could produce at will what with them was merely the combined production of their associated efforts.

Finally the Spiritists left us. Mr. Henry J. Newton, whose mind was disposed to believe in Spirits being at the bottom of the entire movement, left us and examined other and various mediums. Mr. Feld left us also, and there was left only Judge, Olcott, Bettinelli and one or two others, and things drifted along until at the cremation of Baron de Palm we attained to some notoriety as furnishing the means of giving him the right of sepulture in this fashion, then an initial function in this direction; and as it was related that he had left us, the society, the sum of \$20,000, people began to flock around us. The Spiritists could be heard giving credence to the elementary theory of Spiritism, and for a time we had plenty of water to sail in. Even Mr. Feld was looked up, and the theories of Paracelsus and Egyptian Mantrams began to awaken attention; but I had had my lesson and determined to go along in my own way as before. True it was that to the efforts of myself and the colonel much of the prejudice to cremation was removed, and that we separately and individually, without one cent of funds expected, attended to the last rites of Baron de Palm as he wished and ordered, and also carried on the work of Theosophy out of our own pockets. Yet there was no end of abuse. The daily journals carried things to an extreme, and if the colonel had not been a brother journalist, I believe that we would have both been investigated by the savages of civilization at this time.

I began writing "Isis Unveiled," and continued this for days, months and years, for hours together, and concentrated my attention upon it, intending to be heard at least by this form of intellectual endeavor, if by no other. I did not deny the efficacy of honest notoriety nor its use to us; but the mistakes, intentional and otherwise, that crept into the press articles, gave us all but the semblance of what our efforts made our due, and the public mind applied it in the way that it was written, so that in every manner we were regarded differently from our true purpose. Many times I determined to give it all up and return home, and were it not for the fact that I knew Olcott and Judge must be maintained after they had gone so far into the thing, and if the public had not responded to our earnest intentions in some small degree, I could not have continued. Instead of the least honest criticism, we were continually ridiculed and despised, as if we were doing some insensible thing instead of giving our attention to the one endeavor of a mortal's life—the search for wisdom and knowledge of soul. The whole country seemed alive to all sorts of vices and trifles. Any charlatan could meet with approbation and acknowledgement, and yet we were striving to benefit men and do them the service to raise their state,

show them a light in the universal darkness and a way to achieve to their true dignity as spiritual men. Still the whole country teemed with ridicule.

This of course was due to the fact that the people had never thought for themselves, and were under the dictation of the clergy, public opinion and the press. At first the elements of evil were disposed to simply ridicule us, but as we gained strength and Spiritism, which we were also identified with, continued to demonstrate some other power in Nature than theology — admitted it was time for them to assail us, and my personality was pelted with mud over and over again, and only those of the strongest minds and the most invincible loyalty dared to come around me.

Under stress of this great inimical force I was obliged to give the greatest deference to my chelas, or students. I could only lead them by degrees from the plane of Spiritistic endeavor and mediumistic accomplishment to understand that the soul of man was to be developed upon a different plane and by the exercise of the Eastern rules of Yoghi and contemplative introspection, and not by sitting in the dark nor holding slates for hours at a time; not that these functions had not their sequence to those who were destined to develop in that way their mediumistic powers, but for those who were fitted to become the teachers of metaphysical laws and tenets of fact it was merely inviting delay and coming into the phenomenal plane by the back door.

We had a small family of Theosophists on 47th Street, at the Llamasary, and these were some of the happiest days of my life. Here occurred some of those most phenomenal details which my collaborator and associate, Colonel Olcott, has even at this length of time seen fit to corroborate, when he can no longer be said to be under my psychological influence. Our rooms were comfortable, and my callers of the reportorial staff and in all department of work gave me much time for elevating conversation and repartee, all of which I accepted good naturedly, and even when the abuse savored of rudeness I accepted it as the inevitable consequence of a pioneer in martyrdom and smiled away my chagrin.

I believe that it was the visit of the Mahatma in his Astral body which persuaded us that our work would lead us to India, and from that time Olcott gave me no rest until I had assented to the idea of travel to that country. There were reasons also of his own for wishing to leave America; his domestic affairs were in a complicated condition and his wife was suing for a divorce, a common complaint among the married in mortal life, who do not make arrangement for magnetic changes of temperament, but, being bound by

ignorant clergymen who have not the slightest acquaintance with any of the natural laws which govern man in his development, and by laws which are made in ignorance and mental sloth, men and women are obliged by a compact to live together after the use and necessity which has drawn them together has utterly deliquesced and vanished. To this reason and other domestic ones is due the residence of Olcott in India and incited his travel at that time, and not to any influence of mine. I was fully aware that the work would become international in the course of time and that different individuals would be led to take up their abode in various parts of the world, but I had no reason to urge the course of Olcott. In India travel and residence he desired to find his heart brothers, the Asiatics, and among them his anticipated Guro, and wishing to help him in this and accomplish the unity of our Theosophical movement in geographical status, I acceded to his repeated requests and made arrangements for the journey.

But it was some months after this that we actually began our voyage, and in the meanwhile the society which had been organized by Olcott as founder had its tentative existence with myself and himself as the sole members, and the chandelier, which heard all our conversations in extreme silence and which we regarded as the only friend upon whom we could depend for light and assistance in our dark moments.

All had deserted us under stress of public ridicule ; not one was left. The Spiritists were angry to an extreme point at our schism, and in my replies in the press against Dr. Beard and others I had taken advantage to assail weak points in their philosophy and secure an opening for the doctrine of the seven-fold principles in man and the Pythagorean doctrine of numbers, chiromancy, the kaballa and the esoteric doctrines of the Essenes, bringing out much which was applicable at the moment. This was an unpardonable sin, and they continued to abuse and misunderstand all that I attempted to communicate until we had left New York. But now I see that the lines of Spiritism have adopted exactly the things which were pointed out to them at that time.

Undoubtedly I demonstrated to my heart colleagues that I was possessed of a power of apport of articles and the precipitation of messages which gave evidence of an intelligence that, if it existed, must inevitably have its effect upon all affairs of life.

That such an effect could be studied by the application alone of the knowledge which the ancient races possessed, that in America there were no libraries which could throw any light upon affairs of Occult derivation, and that when the book of Isis was finished it

would be better to attempt to unravel the mysteries of being in a land teeming with knowledge and memories of arhatship than among savages, who were but little more enlightened than their soil ancestors, the North American Indians, and without that priceless intuition and magical knowledge which they had as the price of their savagery.

I was followed by detractors everywhere, floods of lies were printed about us and the ones whom we came to help actually perished by the evils that we had described.

Can it be said that I did not wisely in adhering to my abstinence on original ethics — that I accorded Spiritism its full duty in delivering men from the thralldom of creeds, but limited its prerogatives in the domain of magic? The facts of Spiritism were not only denied, but I did all that anyone could to sustain them up to that point where they were a positive benefit to the student. But when I saw error used to substantiate the philosophy, then it was due to my knowledge and training that I should intervene and attempt to lead the chela still further to the Truths which have stood, from the very days of antiquity till the present time, clamoring for admission into the rationale of daily life.

I was able at this time to do a great deal on my book, and with Olcott correcting the proofs and interlining where my imperfect knowledge of the language made mistakes imminent, the time and hours passed. I smoked incessantly and to inoculate myself from the etheric evils which permeate the akasa in this alcholic country, where the ozone is surcharged with the animalculae of disease. Writing home at this time I gave a digest of my life of writing and the manner in which I was helped by the Mahatmas. Unquestionably I was seized with the faculty of writing, and what I lacked in facts were given to me instantaneously, but I will quote from my letter home to secure unanimity of literary exactness:

“Upon my word I cannot understand why you and the people generally should make such a fuss over what I may write, whether Russian or English. True, during these long weary years of my absence from home in foreign lands and among strange peoples I have studied constantly and have learned certain things, especially about the hobgoblins and spooks and their manner of communicating with the world of mortals. What manner that may benefit me or those who are under my influence I cannot dare to realize or think of now. But while I am writing ‘Isis Unveiled,’ I do it so easily that it is certainly no labor nor am I fatigued. I do not see why I should be praised for this. Whenever I am told to write or impressed to hold the pen, I sit down and obey, and then I can

easily write upon almost any subject,—Parabraham, anthropology, metaphysics, esoteric psychology, ancient or modern philosophy, Aryan religions, natural sciences, sociology, or what not. I never think if I can write this or that article, but I simply sit down and write. Why? Because *somebody* who knows all dictates to me — my Master or higher Guro, and occasionally others whom I knew in my travels years ago. I tell you candidly that whenever I write upon a subject I know little or nothing of, I address myself to them and one of the Brothers inspires me. They allow me at times to simply copy what I write from manuscripts and some printed matter that passes before my eyes in the air, during which process I am not unconscious a single instant. I am filled with the sacredness of the mission and all that the work implies to mankind, and this lifts me up and gives me an impetus that nothing mortal can transcend. It is that knowledge of his protection and faith in his power that has enabled me to become spiritually so strong; and even the Master is not always required, for during his absence on some other occupation he awakens in me his substitute in knowledge. At such times it is not I who writes, but my higher self or inner ego. I am solely occupied with writing Isis and also with Isis herself. I live in a sort of permanent enchantment — a life of visions and sights with open eyes and no trance state at all. I sit and watch the fair goddess constantly; and as she displays before me the inner meaning of her long-lost secrets and the veil, becoming with every hour thinner and more transparent, gradually falls off before my eyes, I hold my breath and can hardly trust longer to my senses. For several years, in order not to forget what I have learned elsewhere, I have been made to have permanently before my eyes all that I need to see. Thus night and day the silent images of the past are ever marshalled before my inner eye. Slowly and gliding silently like images in an enchanted panorama, centuries after centuries appear before me. I am made to connect these epochs with certain historical events, and I know that there can be no mistake. Races and nations, countries and cities emerge during some former century, then fade out and disappear during some other one, the precise date of which I am then told by Morio or some other of the Brotherhood. Hoary antiquity gives room to historical periods; myths are explained by events and personages who have really existed; and every important and often unimportant event, every revolution, a fresh leaf turned in the life of nations — with its incipient course and subsequent natural result — remain photographed in my mind as though impressed in indellible colors.

“When I think and watch my thoughts they appear to me as

though they were like those little bits of wood of various shapes and colors in the childish game known as the casse tete. I pick them up one by one and try to make them fit each other, first taking one and then putting it aside until I find its match, and finally there always comes out in the end something geometrically correct. I certainly refuse point blank to attribute it to my own knowledge or memory, for I could never arrive alone at either such premises or conclusions. I tell you seriously that I am helped, and he who helps me is my Guro."

If this does not remove all existing fallacies about the authorship of "Isis Unveiled," I do not see what can be added. Its reception by the public brought me the notoriety which was the very bane of my existence, and yet without it I could have done nothing. The volumes decided our American residence, and after they were finished and some arrangements made, we sailed for India and took up an impermanent alliance with the Arya Samaj. The germs of our work were laid in the West and in the hands of Judge remained in statu quo, waiting for some activities in the East. Our society at this time consisted only of Olcott and myself, with Judge as assistant correspondent, and some few friends and advisers. I annulled my marriage with Mr. Bettinelli as soon as formed, and it was a relief to find quiet in the land of our heart Brothers, the contemplative Asiatics.

The ruin and desolation in our ranks, brought about by endless personal ambitions, slanders and backbiting, had then no such substance as afterwards. Our enemies at this time were the bigoted Spiritists, and the world of crass ignorance, the clergy and Christians generally. Afterwards, our enemies were of our own family—our members—those who had sworn allegiance to me and the altruistic cause. This matter will soon come before me and then I will have opportunity to explain as I have not before the crushing failure of our work to realize a permanent aggregation and results in the psychic field of metaphysical endeavor. It was this I gave my life for, and although all modern thought is tinctured with the result of our movement, and volumes of Occult literature are upon the shelves and in the minds of students throughout the universe—while men and women of the greatest prominence are at the helm and lifted up to understand our efforts—yet the bulk of the society is adrift and I shall explain this and give the remedy before this volume is closed. It is for this that I take up my mission again from the Spirit world, to bring order out of chaos and attempt the solution of present difficulties.

CHAPTER IX.

THE THEOSOPHICAL SOCIETY IN INDIA.

A. P. Sinnett.—Adyar.—The Shrine.—Flight.—Franz Hartmann, M.D.
—The “Occult World,” Couloumb and S. P. R. Scandals, and Incidents.

Pursued everywhere by the calamitous essay of scandal, we at least were free in this country from newspaper persecution, but alas, after all that I had endured in America for my love of the Truth and the desire to serve as a beacon light to those in search of psychic powers and intellectual knowledge of the soul, I was destined to the greatest trouble and scandal with which the advent of modern Theosophy is so intimately associated, and this assisted and actually brought about by my collaborators and friends, those who had been my students and whom I had carried in the bosom of thaumaturgic investigation while in their mental swaddling clothes!

Oh, God alone knows what I have suffered. To begin with, we had the trouble with the Arya Samaj, Dayananda Suddhi Sarasvati, an old and antiquated priest who seemed like a piece of medieval architecture among the modern and savage styles of the Western civilization — an old Vedic Rishis forty centuries old, with a quaint notion of resurrecting the essence of Brahm from the fatalists among the Parsees and reviving the quaint and unintelligible legends of the Vedas and the Upanishads. Olcott had been an enthusiastic admirer from America, and in his desire to come in contact with Eastern mysticism he mistook any old man with a beard and original views for a Mahatma. Although I repeatedly warned him that this man was a humbug, still he had such reverence for the man's undoubted learning, his powers of Yoghi, and his perfect Oriental knowledge of the doctrines of Buddhi, that he fell under his influence and it took many interviews for Olcott to perceive that the aims of our society and those of the Arya Samaj were not only identical but there was nothing cohesive about them. This brought about a disruption which added fuel to the storm of controversy which our departure from the Americas had started, and which grew as we came forth in our quest. We were roughly handled by Dayananda Sarasvati and in his own country, where all that saved us was the gentle natures of the Asiatics and the fact that the antagonist was a radical teacher and had at that time no following nor influence except among those who were widely separated and could not reach

us with their envenomed sarcasm. It is quite true that Olcott was no match for this old pretender, well versed in all the literature and customs, schisms of radical castes and religious differences, with a perfect knowledge of the language and the advantage of the partisan bias which exists against all foreigners in India, especially those who come from so-called Christian lands. It required years for us to make them understand that we were against missions and the Christian propaganda, and before and at the outset of our Indian residence we had this prejudice to combat and the hatred of the intelligent population, who are ever against the iniquities of the missionaries and their vile methods and taints.

It is quite true that we came to India to study and not to teach, but we were only prepared to study that which we did not already know, and it was no part of our plan to identify ourselves with a radical protest against Buddhism and Parsee worship, only to fall into a schism which was no more to our liking than would have been a regulation of the Salvation Army.

Moreover, the Swami denounced all Occult phenomena as being quite impossible and in no way a discipline of the soul functions. After that, with our knowledge and intentions, a further union was impossible and we severed all relations without further discussion. Thus our correspondence was more than wasted. We were brought into a discussion with one of the learned men of India, even if his intentions were humbug, and, at the greatest disadvantage, retired from the contest. I must say that Olcott, while foolishly childish, was honest throughout, and preserved his part of the argument with precision. It was through this controversy that we met with Sinnett and Hume, a son of the famous reformer, Joseph Hume. We came into correspondence with the "Pioneer," an organ of the Bengal civil service, and in point of fact the leading journal of India, and Mr. Sinnett invited me to come and make him a visit, which I did with the colonel, and during this time the Mahatma gave every evidence of their power over space and matter, and through our acquaintance made the first impact which our society acquired by reason of the publications of the "Occult World" and the following volume of esoteric Buddhism, which, although full of the most glaring blunders and strange intellectual inconsistencies, brought the public into relations with the work and gave us the initial impulse which launched our Theosophical bark upon its troubled waters. Sinnett was an advanced Spiritist, fully alive to the dangers of medial assumptions in the spheres of philosophy, a keen observer of Occult phenomena and trained to distinguish between its vagaries of subtle inconsistencies. After Mr. Sinnett became convinced of the real

facts of the marvels which were as commonplace to us as the daylight, he and Mr. Hume, as well as all the intelligent people whom we met, gave us the most ample support and backing. Mr. Hume presided at a meeting of the Theosophists and made a most telling speech, but he afterwards fell into the hands of the Philistines and retired to the obscure post of an apostate skeptic.

Of course during the first visit to Sinnett he was expected to rain and flood with marvels, but the Mahatmas had first to train his mind to the reception of their philosophy and turn his tendencies from Spirits to men. This could not be done at once, and I gave the greatest attention to repeating most of the phenomena that he had seen with Spirit mediums, and then, advancing from it to a higher plane, brought him into contact with the correspondence with the Brotherhood, which became the foundations of the Theosophical movement. Mr. Sinnett was undoubtedly the clearest and best writer to be found who could bring the world into contact with the initial impulse of Theosophy and its Mahatmic backers. He had been trained in investigation of phenomena and could give his influence and power to produce any writings necessary to illustrate the theories and ideas of the secret Brotherhood. Olcott's testimony had lost most of its value; he was regarded at that time as a dupe of mine and so closely held under my influence as to believe anything which I could or would tell him. At this critical point, Sinnett, who had the post of an intelligent observer and of much influence among the countless thousands of Spiritists and free thinkers in Europe, and who had the possibility of publicity, a very necessary feature, was approached by the Masters, and through his organism and mine, assisted by the colonel, gave to the world the initial philosophy and ideas of modern Theosophy. This was the requirement of my visit. What did it matter if from the social standpoint I was in deliberate rebellion against the customs of refined society or was coarse of speech? I had not come as a guest to seek marriage or to show myself off as a trained diplomatic — a hypocrite in ethics of social intercourse. My power lay in honest conduct, and while I have often been accused of cheating by the ignorant pupil, yet where I could benefit myself by assuming a soft and polite manner, I preferred to act as I felt and give the hypocrite the knowledge that I read the heart and was not to be deceived by their sugar-coated airs. I made many enemies, and they associated together and sought my ruin. This led to the Madame Couloumb schism and trouble. She who had been always a great friend and had often given me funds to help me when I needed it, was so acted upon by these united inimical forces as to finally join with them and attempt

to expose me, as they called it. They made me much trouble, and as the strength of the movement grew so did the jealousies and ambitions of the associated members and workers, until finally it resulted in the downfall of the initial attempt to engraft the Theosophical activity in India, and I was obliged to leave in company with Franz Hartmann and seek safety from the accumulated troubles in seclusion and peace to receive the rest necessary to my existence. I will attempt to relate the real facts in the Coulomb trouble and how one of my friends, under the influence of the black magicians and my associated enemies and the missionaries of the Madras newspaper and their blackmailing efforts, finally turned against me and manufactured a whole tissue of evidence about the phenomena and its reality.

There were now so many of us always travelling about and living here and there that it became a serious matter how to accommodate ourselves to circumstances. Taking advantage of an offer of a lady who was formerly a resident of a suburb of Madras, I was able to obtain a palace at Adyar for our united family. After the Suez Canal was built and in operation, the suburb of Madras, which was the residential situation of the wealthy occupants of Madras in the hot season, known as Adyar, lost its prestige. It was seven miles from Madras, and this city, losing its harbor vitality, ran down in trade and riches so that most of the people in active business moved to Calcutta and elsewhere. This so depreciated the suburban property at Adyar that large and handsome places had no occupants nor purchasers; we were able to obtain by our united efforts these headquarters for a very small sum, and to obviate the necessity for housekeeping separately we all joined in a communal residence and lived upon a common fund. Olcott and some of them desired to attempt to practice a vegetable existence — an effort which was always preached in theory by me, but which I could never accustom myself to. My cuisine made such a difference to them that I had a separate table and could get meals and such as I wished at any time and not at the time that the group of F. T. S. ate together. Moreover, it was designed to attempt to separate me from some of the household who, although of us, were inimical to our efforts and desired to ruin us at the first chance. To overcome this influence and have two domestic functions, it became necessary to have someone to oversee the housekeeping and cooking departments of the community. Candidates were constantly arriving now from all parts of the world. Adyar was seven miles from all hotels and restaurants. We were obliged to feed them and lodge them at least for some days or weeks, and it required a trained housekeeper to

attend to it. After much consultation I sent for Madame Couloumb and her husband — he being a talented housesmith and carpenter, and I believed could attend to some alterations which I contemplated in the inner arrangement of the premises. So it was my own doings that they came to Adyar and took up their residence with us. Madame Couloumb was a Roman Catholic and did not actually believe in any form of mediumistic phenomena or psychic possibility. She was a good-hearted woman of small mentality, and could never think but that everyone required the services of a priest or confessor. It is quite true that, seeing the numerous manifestations, she was obliged to confess that they were beyond her knowledge or power, but she attributed them to the devil and there let it rest. But she was an excellent cook and house servant, and as we wanted her for that purpose it was sufficient, and she came to us in that capacity.

Having had an acquaintance with me formerly in Cairo and at Paris, and having seen some form of medial activities, she was in much request among the fresh arrivals to tell them about my affairs, my relations with the colonel and all those details of a domestic nature which they themselves could not actually ask me.

Finding herself of great importance as a gossip, Madame Couloumb fell into the trap, and, accommodating herself to the desires of her listener and questioner, she would insinuate herself in their graces by standing for me, or more often she would give her own convictions that it was all fraud, and, to prove it and make herself more important, tell how she herself and her husband would help to manufacture the phenomena, all of which would be swallowed by the willing listeners and believed. For was not madame always there to see, and did she not know from a disinterested standpoint? Being jealous of me also — as all ignorant people are of that which they cannot understand — she attempted to not only break up the movement but to affiliate with our enemies in power and prominence, the Christian eagle at Madras, and she entered into a conspiracy to obtain money by exposing me and stating that she was being used to supplement the real phenomena with fraudulent ones. With what success you already know, those of you who are conversant with the details of Theosophic effort at its initial impulse. That she failed is a wonder, considering that even Olcott himself gave money to Couloumb under the impression that she could tell about my affairs if she only would. Besides this, many of those who failed to placate me and make me their willing attendant for the furtherance of their personal schemes, and most of them who came to us, were designing to use the prominence of the society for their own

personal aims and ambitions. Others desired to come under the influence of the work for reasons which were of the most selfish nature. Naturally I raved and stormed. I was beset by them for some manifestations all the time. I turned them over to Madame Couloumb in a fit of splenic heroism, and when she told them that I cheated I affirmed it, and told them that it was done to prevent them from believing. Olcott turned some of them out of the society, and it would have been a good thing if he had turned out all the rest.

Associated with the Couloumb incident, and a collateral means for the furtherance of my enemies' plans, was the invitation of Colonel Olcott to the Society for Psychical Research to send out an agent to investigate the character of the phenomena for which he and Sinnett stood sponsor. This completed his idiocy. Expressly against my wishes and commands this Hodgson came; I knew it was the beginning of the end.

I had the greatest trouble now. First Olcott would side with the enemies — in his estimable character of an honest man, which he carried to the point of self-destruction. To relieve himself of the charge of being a dupe of mine, he thought it would be a good thing if the Mahatma would continue the phenomena that occurred in his presence and that of Mr. Sinnett and the others, in the presence of a competent agent of the S. P. R., who would, in standing for the phenomena, induce many converts and give a fresh impetus to the movement and carry conviction to the minds of the chelas by the hypnotic force of numbers and the power of the majorities of those who would be affiliated with us in the event that he felt sure would occur, — the prompt belief of the agent. He never seemed to think that the agent might not believe for reasons of his own. Olcott was so honest and straight that he could not imagine that other reasons than telling the truth would enter into the affair upon the part of an investigation committee, or some one in their behalf.

Hodgson came, and this gave the Couloumb incident its needed impulse and added to the conviction that they were being cheated upon the part of the many people who, attracted to Adyar by the constant publicity and with no other motive than curiosity, knew, felt and believed that the whole philosophy and work rested upon no other foundation than a constant flood of phenomena. To create a positive element of resistance to our success seemed the one thing worth striving for, and even our friends at times seemed to come under this influence and would leave us entirely in sentiment and give their attention to the plaudits of disbelief.

Hodgson was one of those small men who, being in a new move-

ment, was disposed to make an important position out of his official activities and it did not matter to him whether the Truth was served or not. I refused point blank to see him upon his arrival, and this added to the fund of discontent. Knowing so well that the Masters did not intend to exhibit their powers for the mere curiosity of an agent of a society whose real purpose was merely to discountenance the work and growing success of psychical discoveries and our grand teachings, and who desired merely to throw mud at us and the age of inquiry, at the head of which we had now no difficulty in maintaining our supremacy, I felt that any attempt to deal with Hodgson would make the matter still worse. So, baffled in his attempt to catch me in making phenomena, as I gave none at all while he was there, he conducted his investigation by examining all the scandal-mongers among us at that time and each one seemed to have something to say. Olcott was away on another fruitless expedition to find the Mahatmas face to face, and I was left alone to resist the accumulating mass of criticism. With Mohini to back me and Hartmann for conspirator and ally, I felt safe for a time, but being apprised of the deliberate purchase of Madame Couloumb for a specified sum to expose me and testify that she knew that the Occult facts were based upon fraud, with the further design of supplementing the work by having it carried on by her husband and herself with the phenomena wholly eliminated, which was promised her besides the money, I finally felt the plot thicken to such an extent that it was no surprise when I received orders from "Master" to leave Adyar and take up my residence upon an island in the south of Italy.

I believe that all of the phenomena would have passed safely without bringing me so much trouble were it not for the fact that the publicity and growing belief in its verified accuracy was beginning to have its effect. Scientific journals everywhere were beginning to write about these marvels, and especially when the Maharajah of Wudhwan invited us to his palace that he might have an opportunity of communicating with the Kashmir brothers. His evident kindness to me and the published reports of the occurrences there drove all frantic with jealousy; it seemed as though they were lashed to a perfect frenzy not to acquire the power, but to either show that it was fraud or that they could do the same things themselves — not to teach a truth but merely to be invited out.

To illustrate in what manner phenomena was received by this chief I will relate about our reception there, with Dr. Hartmann, Mohini, Baboula, my body servant, and Madame Couloumb.

His Royal Highness met us at the station himself, escorted by

his body guard, and I well can remember the great fuss that the papers made of this incident, for these officials are as chary of favors and attention as a reigning sovereign in Europe. To me, especially, he was most kind and benignant, and gave me his hand to kiss. He had us taken to a palace and an outside kiosk which had been fitted up for the occasion and decorated in a most beautiful and appropriate manner. I must say that his highness was most liberal. He gave orders that we were to be provided with everything that we might require, and indeed we had greatly more than was required. He sent my servant a donation, and to Madame Couloub he gave a small jeweled casket, filled with some articles of Indian manufacture.

And now for the phenomena which occurred upon this occasion and which was the final element which drove me out of India, and it was the occasion of Madame Couloub finally going back upon me and giving the wrong construction to all that she knew of me and the work since she had unfortunately had the opportunity of observing it.

His highness asked me to try and obtain for him some words from a chief who had gone into the wilderness of Coparnagtha, an interior province of India, and one which had a sacred character, being under the tutulary protection of a set of phallic influences which guarded it from all but those who were desired within its sanctuary.

Understanding all this, and with a desire to bring him some message, I, upon the day selected, sat with him in the room in the palace, and after sitting some minutes he rose, and going to a small miniature plaster cast of one of the obelisks of the Pharoahs, found within it a note containing the desired information.

It was necessary to break the obelisk into small pieces to extract the note, as it was actually within the interstices of its conformation, and this was done in the presence of all present.

So pleased with this was the Maharajah and his staff of guards that he made me a present upon leaving of R's 500, and suspecting some treachery upon the part of Madame Couloub, who had also asked him openly for some money, he handed it to me himself in through the carriage window as the tram was leaving the station.

This disposes of the story that she and Olcott got up that I was unsuccessful at the palace and was obliged to leave in disgrace.

I had been so unfortunate as to have required some money of Madame Couloub in Cairo, and she loaned it to me with the greatest protestation of friendly regard; had this not been so, I certainly should have been obliged to ask her to leave headquarters,

but she and her husband were members of the society, and not under any circumstances could we treat her badly, even with the standing of a traitor. I made the best of it as long as I could, but while she was actually obtaining power over the chelas, and in the case of Lane-Fox making them perform the most imbecile tricks, I could do nothing at all. My influence was gone with them and all that I could do was to watch from my window the antics of the skeptics and the growing influence for evil of Madame Couloumb.

In order to come into intercourse with Master and his holy influence and to perfect the battery of power to receive the messages from the Brotherhood, I had ordered a place to be made wherein I could place my note or that of the chela containing the request for enlightenment, or some question of personal importance, and it would be taken away and an answer left in its place or there would be an answer upon the margin of the note. These communications were of such volume now that I was compelled to institute some system by which they could be maintained without in each case troubling me.

I had M. Couloumb make me a shrine of well-seasoned wood and which I had sanctified and smoked in sandal wood oils and other incantations, and which was made so that I could have access to it from my room, and also another opening for the use of the colonel and the household.

There was nothing suspicious about this shrine, and besides the chelas had to depend upon the substance of the messages received and not upon my integrity nor good will. It was perfectly understood by those amongst us who received and maintained communications with the Brothers that the substance of the message was everything, and not the manner of its phenomenal delivery.

In some cases I had to write the message out with my physical hand and in others there was a show of independent delivery, but of such a subtle flavor that it could not be said other than that I handed it to the chela myself with my own physical hand, so that the fact of the shrine having two openings was well known among us of the household and it was not thought anything of.

I often put in something which I wanted "Master" to magnetize and would let it remain until it was permeated with the influence and then would remove it. Others asked permission to place articles in the shrine to see if they would be noticed by the Brothers. When Judge was with us he often placed articles or questions in the shrine and received answers and practical details of management, so that it was of no consequence to any of us that the shrine had two fronts or openings, and there was no attempt to conceal this fact.

Madame Couloub was detected in the act of opening some of the letters of Lane-Fox and substituting orders from the Brothers to suit her own purposes, and then resealing them and placing them back. I found her out several times in this and gave her a sharp reprimand, but to my astonishment found that Colonel Olcott had given her permission to use the shrine for him and some others of the headquarters. This breach of good faith made it more impossible than ever for me to attempt to maintain the work. At this time, appealing to "Master," he, with the wisdom of Solomon, "ordered" that the shrine be opened to Madame Couloub and that she should have the sole charge of it. I did not at once appreciate in what manner this would serve me but afterwards saw the extreme and supernatural wisdom of it, for now having the charge of it given to her, Madame Couloub wrote indiscriminately such messages as would bring her into greater and further reaching power and bring the influence which she possessed over her captives, such as Lane-Fox and Mrs. Corinth, at an end, for they found that her answers did not possess that element of truth and applicability which made them valuable, and thus the shrine fell into disrepute. I had my messages come in my own hand and I gave them to the ones they were intended for; but fortunately now the fact of communicating ceased almost, and I had only to prepare for the end of my visit to India and the separation of myself and Colonel Olcott.

Although we were hand and hand in the work, still there were constant details of friction and more or less violation of orders. He would conceive that he had a revelation himself from the Brothers and would proceed to execute it without consulting me, whereas it came from his own sphere of thought and was applicable only to his own conception of the work and its immediate present.

The consuming jealousies and vanities of the "Fellows" of the society was a growing evil and one which we could not eradicate. So much show and teaching—I never saw the like. Each one wanted to teach the other, none wanted to learn. All expected to be the one favorite of the Mahatmas, and it was useless to explain that these individuals had no respect for personalities nor social prestiges. It was inconceivable that such a motley assemblage of people could be gotten together under any circumstances, and their wants were legend. One lady wanted to have the Mahatmas advise her daily of her husband's doings in California, and if he was true to her. Another wanted me to obtain the secret of perpetual youth for her and some of the water of a sacred spring, of which she had heard, in the middle of a desert in Asia, one drop of which would restore the physical form to its most beautiful period and keep the ego embodied for all eternity.

I had several communications from men of science stating that they would believe in me and my work and endorse it if I would obtain for them the location and deposit of secret treasures. Some of these even specified what treasure they wanted. One in particular wanted the geographical location of the island from which the elder Dumas obtained the Monte Cristo fable of immense secreted gems and precious stones, with fabulous wealth of gold and other metals.

A most interesting letter came from Naples, desiring me to make a company of people to find by supernatural force and power the location of what wealth Napoleon had secreted before his downfall and incarceration. This promised me a share of the profits but gave no amount.

One man wanted the address of a lost wife or son, and some woman desired to find who had stolen jewels or where a favorite son was, if alive ; and if dead, the location of the body.

The "flapdoodles " were growing up on every hand. There was no idea of sacredness nor real feeling for development and changes of conduct. All were in pursuit of some personal preferment and wanted to use my power for their selfish aggrandizement.

Persons with a superstitious reverence for the Bible, or some fable of primitive Christianity, would approach these sublime Truths with the asinine familiarity of monkeys and ask things of the Adepts which they would not even listen to. Of all the members there were none who were not in some degree afflicted with these fancies ; none of them seemed to be without a continuing attachment for ordinary trifles, and even Dr. Franz Hartmann would sit for hours and brood after a wife left in the States and her lost affections. Absorbed in these trifles, how could anyone expect to develop upon the Occult Path — a Path requiring the extinction of all self and a constant and absorbing trust in Truth alone ?

It is no wonder that I became immersed in myself and would gladly have given the whole work up. Many times I sat brooding in deep thought and striving to consider in what manner good could result from this heterogeneous mass and accumulation of curiosity seekers and the rabble of the entire world. There was not one person among them all but Mohini and Olcott who were alive to anything Occult. Dr. Hartmann was still in the thralldom of Spiritistic inquiry and devoted to the chemicalization of the Rosicrucians and their theories. With Paracelsus in one hand and the other in that of some woman whom he had in tow, the hours were passed. True he did help me and in many ways, but he and Judge came almost into open conflict more than once. Hartmann also was always in

conflict with the exoteric management of Olcott, and as the Brothers did write constantly to Hartmann after he came and rather asked for his opinion and judgment, it excited the jealousy of the others and made my life almost unbearable. That I was rendered excitable and stormy by this constant friction, is it not to be wondered at. Without my strong temper and passionate resentment of all interference with my plans and work, there would be even less Theosophy than there is now.

I had one confidant throughout all this mass of intrigue and hypocrisy, and this was the good Damodar. He was a chela of high standing in the outer Brotherhood, and Master had sent him to me to overlook all affairs at headquarters. It was through his watchfulness that I kept fully apprised of the state of affairs, and the poor boy would watch all night to secure some temporary advantage over our enemies.

I had one of the upper rooms on the first pavilion, above the terrace, which I selected to secure the upper currents without any interference; and here I sat, regardless of the commotion down stairs, among the evil passions and ambitions of the new members and the various arrivals to secure the baptism of the new faith.

I cannot pass on without mentioning the devotion of Mrs. Cooper Oakley at this time. In all the trouble of her heart's first affection, she nursed me with unremitting ardor, and it is due to her skill and consolations that I was enabled to leave Adyar and seek peace and rest in the seclusion of temporary incognito.

It has been of so much wonder that my friends stood by me in reference to the phenomena when so much was done to dispute it; but this is readily explained. Our enemies made no attack upon the occurrence of any phenomena except that which they could find explanation for. Now Olcott had most of his correspondence from the Brotherhood when I was many miles off, and so had Hartmann and the others. Again, many of the chelas were advanced Occultists and mediums and had similar phenomena long before they came to me; thus even if the shrine was entirely fraudulent and its use in the nature of a physical substitute for psychic means, it did not tend to explain what was given.

When the shrine was attacked during my occupancy of the premises the letters came in the open air outside the buildings, and when it was alleged that the trees were rigged with strings, the Masters sent them under the canopy of the clear sky, or, failing this, placed the communications in the inside of the hand of the chelas or recipient. Of course this was unknown to the skeptics and they wondered not a little to see the continuing and growing faith of the

converts, whose belief was not affected by their animadversions. Our enemies received nothing, so that for a long time they were in ignorance of what was actually going on. So the attack on the shrine failed utterly, for it was not in use by me for a month before it was exposed. But the Couloumb letters were being given every day up to the time of the Hodgson exposure, and it was undoubtedly arranged by Mr. Couloumb so that the exposure would ruin me. Little did these attacks effect their purpose; my friends remained steadfast and became greater in numbers, while our enemies only attracted to them those who were worthless to themselves or any cause.

In the midst of all this confusion Hodgson came. He made no examination of me nor of anything but the shrine, but heard the scandal of the rabble. Upon the strength of their statements and what he could see himself in a perfectly untrained condition, Hodgson, with a bias against all phenomena, reported that there was nothing occurring but fraud, and made of himself a bigot among the intelligent observers at the headquarters. Far from gaining any support from those who were inimical to me, they one and all left him and returned to me anyway, and for this reason we had philosophy and Truth, and these stood for what they were worth to intelligent minds even if every circumstance of phenomena was fraud. Reincarnation and the doctrine of A'ves'a or the metempsychosis with the doctrine of Karma would have effectually maintained us as a body of philosophically inclined students, and we were all in unison on that point, but it was necessary to create a noise and have the Truth reach out and seek those who were inclined to affiliate with us, and this could not be done without some feature of Occult phenomena which kept us constantly alive and before the gaze of an inquiring public.

Two incidents more and then this part of my memoirs is finished with all of the inner causes of our perturbation at this most interesting period of our career as iconoclasts and constructors.

I wrote a letter to Monsieur and Madame Couloumb from Paris in the time when I sojourned there after my departure from India, which explains the attitude of myself and the colonel in regard to the Hodgson investigation, and this I will repeat. It bears distinctly upon the situation as it was, and I cannot after this interval explain more fully than I did then to anyone who is not prejudiced by a skeptical attitude of mind.

The letter :

"I take the trouble to address this letter to you both, because I believe it well that you put your heads together and think seriously

about it. I have not been able to write to you before — I have been much too ill and weak for that. I am obliged to copy exact passages from several letters which I have just received from Adyar. There extracts will be lengthy. I will not dwell upon what is then said respecting Madame Couloumb and Mr. Brown, who (you) in his case as you did in that of Hartmann, ‘tries her best to undermine the power of the united Theosophists, by talking scandal and untruths to them as to its merits and intentions as a society.’ All of that may or may not be serious and important. Neither is what Mr. Lane-Fox says in his letters; but only see what is added: ‘She (Madame Couloumb) opposes everything that is intended for the benefit of the society. But these are perhaps trifling things which I might easily counteract. More serious is the fact that she says that she lent you money in Egypt! (That I have never hidden; I have told it to everybody, and at the time of the Wimbridge-Bates tragedy I announced publicly that I was under obligations to you, since when no one would aid me — me a stranger in Cairo and with no home and friends. You alone, and M. Couloumb, helped me — gave me shelter, loans of money, etc. I have always said more even than you really did. Well, I continue my copying): ‘She says that the money was never repaid; that M. Couloumb has been constructing secret trap-doors for the producing of phenomena, to support our society and make disciples; that she could tell the Lord knows what if she wanted to; and, lastly, her foolish assertion that the Theosophical Society was founded to overthrow British rule in India. Madame Couloumb, ever since I have had the sorrow of knowing her, expressed it to be her greatest wish to get sufficient money to go to some other place, and in furtherance of this primal object she begged 2000 rupees from Hurrusingjee. She has told me many times that if she had 2000 rupees she would go like a shot. Mr. Lane-Fox has offered to give her the 2000 rupees, or provide for her in any other way that she wishes; but now she suddenly changes her attitude and insists upon staying, saying that she has a paper from Colonel Olcott in which he offers her a home in Adyar for life, and that she has positive orders from you (orders!) not only to remain here during your absence, but also to help herself from the funds of the society whenever she should want money to buy dresses or other things for herself or husband.’ Is it, then, because I have really said and repeated to you, before Olcott and others, that you both, being Theosophists and friends, had the right to spend the money of the society for your dress and necessary expenses, that you are saying to them that M. Couloumb has constructed secret trap-doors, etc.?

“Oh, Madame Couloumb, what, then, have I done to you that you should try to ruin me in this way, and bring scandal upon the heart wish of my life? Is it because for four years we have lived together, helping each other to meet the troubles of life, and because I have left everything in the house in your hands, saying to you continually ‘take what money you need,’ that you seek to ruin me in the minds of those who, when they turn their back on me, will turn their back on you first, and although you will gain nothing but the loss of friends who would otherwise always have aided you? How can I believe that Madame Couloumb will so dishonor her husband and herself? Those who write to me and the colonel also say that ‘Her object in doing so looks as though she wanted to get money from Mr. Fox and remain here,’ and a lot more which I am unwilling to transcribe. I am keeping the letters and if we meet again you shall see them. They add: ‘Furthermore, we have sufficient evidence through herself that she is made use of by black magicians, not only to interfere with the welfare of the society, but especially to exert a poisonous and detrimental influence on Damodar. As to her being an enemy of the society, she does not even attempt to deny it.’

“Further on it is said that M. Couloumb says the same things as his wife. I do not believe it! You are too honest a man, too proud, to do such a thing. You are ready to kill a man when in a rage. You will never lay an accusation against him! You would not accuse him in secret before his friends. And if Madame Couloumb, who would not do an injury to a fly — who has so much love for the very beasts — has done so, it is because she is sick and does not know what she says, and does not think of the frightful harm she is doing to those who have never done anything to her and the harm that she does to herself and to all.

“Why does she continue to hate me? What have I done to her? I know that I am bad-tempered, violent, that without intending it I have perhaps offended her more than once. But what evil have I done to her? Since our arrival at Adyar I have ever truly and sincerely loved her, and since my departure I have thought only of buying her something at Paris which she needed, and of how I could put you in possession of 2000 or 3000 rupees in order that she might go and reside at Ootacamund for the summer, or go and reside elsewhere and keep a boarding house, or indeed do anything for herself and you. I have never been ungrateful, never a traitor, my dear M. Couloumb. And you, Madame Couloumb, do not say that you have never said this, as in the case of Hurrusingjee, for see again what that poor boy Damodar says, who has written a most

despairing letter. I copy again: 'I am between the horns of a dilemma. . . . Master tells me that Madame Couloumb must be treated with consideration and respect, and on the other hand she tells me, and has been saying to everyone, that you are a fraud — performing all your phenomena by physical means, assisted by M. Couloumb. This she did not assert to me but only insinuated,' etc.

"Well, now, what do you say to all that? What end do you expect to gain, Madame Couloumb, by allowing people to believe of you that which you are incapable of doing, *i.e.*, of employing black magic against a society which protects you, which works for you, if you have worked for it (and God knows the obligations which we owe to you, M. Couloumb, for all that you have done for us since we came to Adyar)? That you have worked for us I say aloud, and that, working, you have a right to our gratitude and to your clothing and food and to live at the cost of the society as far as its funds allow — I say it again. But what purpose have you in going and vilifying me secretly to those who love me and believe in me? What vengeance have you against me? What have I done to you, I ask again? What you do will never ruin the society—only me alone at the most in the estimation of my friends. The public has always looked upon me as a fraud and an imposter. By talking and acting as you are doing you will only gain one end, that is, people will say that you are also a fraud; and worse than that, that you did for your own interests what I have not done for myself. I give all that I have to the society since I give my life to it. They will say that you and M. Couloumb have helped me, not for the sake of friendship (for you prove by your accusations and denunciations that for some reason unknown to me you hate me), but in the hope of 'blackmailing,' as one of the letters to Olcott puts it. But that is dreadful. You are truly sick. You must be so to do as foolishly as you are doing! Understand, then, that you cannot at this hour of the day injure anyone; that it is too late; that similar phenomena and more marvellous still (letters from the Mahatma Koot Hoomi and from the Master) have happened when I was a thousand leagues away; that Mr. Hume at Simla, Colonel Strange at Kashmir, Sinnett in London, Queensbury in New York and Gilbert in Australia have received a circular letter in their rooms, when alone, in the writing of the Mahatma. Where, then, were the trap-doors (?) constructed by M. Couloumb? Find one out really and it will reflect most upon you, the principal actors, and poor me. People who have seen the Mahatma before them in Australia and London as at Adyar, who have received letters from him in his handwriting, in reply to their letters written two hours before, will

not believe you, nor could they believe you; and remember that if I was twenty thousand times exposed, detected and convicted of imposture, like the poor mediums have been so it is always alleged, all that would indeed be nothing to the cause, to Truth. So, then, if by accusing myself publicly and proclaiming myself a fraud in all the papers, I can thus do good to the society and make the veneration for the Mahatmas the greater still, I shall do it without the moment's hesitation. I will spend myself for that cause which you hate so much. And who, then, has been the fraud when (I being a thousand leagues away) Hurrusingjee has a reply to his letter which he had put into the shrine, and Srinavas Rao also, as they have written to me from Adyar? Is it you who have written in the handwriting of the Mahatma, and you also who have taken advantage of a trap-door? All the evil proved will be that you have never wished to believe that there were true Mahatmas behind the curtain, that you do not believe the phenomena real, and that is why you see tricks in everything. Ah, well, I give myself to the grace of God! Accuse me! denounce me! ruin H. P. Blavatsky, who has never hated or betrayed you, who almost ruined the society at its first appearance in Bombay in order to sustain and protect you in opposition to all, even the colonel, and that when she was not able to do it without danger to herself. Do it, my good friend, but remember, you who speak so much of God and of Christ, that if there be a God He will assuredly not reward you for the evil which you try to do to those who have never done anything to you. You may say what you please, but a living person is always more than a dog or beast in the economy of Nature. Mr. Lane-Fox and the board of trustees appear to have made changes in the house — sending away the coolies and the dogs too! And it seems that Madame Couloumb attributes that to me! Ah, well, you are altogether wrong. All that the board of trustees arranged the last day at Bombay, when, having received the news of the death of my uncle, I took no part. I did not even know what they had done. It was the colonel, Dr. Hartmann and Mr. Lane-Fox who arranged and carried out everything. It is only to-day that I have made the colonel explain the thing to me. I have even asked that they should nominate M. Couloumb as one of the trustees, so much do I need them to build a room. The colonel has not answered either yes or no, and to-day he reproached me again with having, along with M. Couloumb, spent all the money for my rooms, etc. Do you know what he said respecting the letters from which I have copied extracts? 'If Madame Couloumb—who has undeniably helped you in some phenomena, for she told this to me herself—were to proclaim it on

the top of the roof, it would change nothing in my knowledge and that of Dr. Hartmann, Brown, Sinnett, Hume and so many others in the appreciation of Theosophy and their veneration of the Brothers. You alone would suffer. For if even you yourself were to tell me that the Brothers do not exist, and that you have tricked in every phenomena produced by you, I would answer that you lie! For we know the Mahatmas and we know that you could not — no more than a fly on the moon — have produced certain of the best of your phenomena.' See there! conclude from this what the truth is, and what he thinks.

"If I have not done more for you than I have it is because I had not the means. Absorbed altogether in the cause as I was, and still am, I think of nobody. May I perish, but may the cause flourish! If you compromise before Lane-Fox, Hartmann and the others, all well. I shall never return to Adyar, but will remain here or in London, where I will prove by phenomena more marvellous still that they are true and that our Mahatmas exist, for there is one here in Paris and there will be also at London. And when I shall have proved this, where will be the trap-doors then! Who will make them? Why do you wish to make the colonel hate you and set him against you, as you have put all at Adyar against you? Why not quietly remain friends and wait for better days, helping us to put the society on a firm basis, having large funds of which all Theosophists who have need of protection and help in money would reap the benefit? Why not accept the 2000 rupees which Mr. Lane-Fox offered you, and spend the hot months at Ooty and the cool months with us as in the past?

"It appears that Damodar has not a cent left. He asks money from us — from us! and we who spend, spend, and shall soon have no more, for it is no longer coming in. And you, you wish to alienate from the cause the only man who is able to help it, the only one who is wealthy. Instead of becoming friends with him you are setting him horribly against you. Ah, my dear friend, how miserable and foolish all this is! Come, I have no ill-will against you. I am so much accustomed to terror and suffering that no longer nothing astonishes me. But I am truly amazed to see you, who are such an intelligent woman, doing evil for its own sake and running the risk of being swallowed up in the pit which you have dugged for another,— you, yourself, the first victim.

"Pshaw! Believe, both of you, that it is a friend who speaks. I love M. Couloumb well, and until he says himself to me that I am mistaken respecting him, that he has left you to speak and talk of trap-doors without contradicting you, I will never believe such tales

respecting him. He is incapable of it. Undo then the evil that you have unwittingly done. I am sure of this: You are carried away by your nerves; your sickness and sufferings have undone you mentally. The anger which you have aroused in the board of trustees annoys me more than they annoy you. But if you choose to go on disgracing me for no good to yourself, do it, and may your Christ and God repay you!

“After all I sign myself, with anguish of heart which you can never comprehend, forever your friend,—H.P.B.”

What can I say more? Is it not conclusively proven that, to obtain money, Madame Couloub and her husband, immediately I was out of the way, began to outrage my memory and work to extract still more funds from my children, the chelas at Adyar, and with such people Hodgson founded his report of my phenomena and immersed my memory in the crude criticism of the skeptical and inimical.

Added to all this, and while I was miles away, this phenomena was performed, as much to my surprise as to those who perceived it. It added much to the dilemma, as at Adyar they were disposed to oust the Coulombs from the place and drive them to that of their chosen associates, the Christian missionaries.

Now compare this letter of Madame Couloub's to me:

“My Dear Friend: I verily believe that I shall go silly if I stop with you longer and remain among these extravagant Theosophists. Now let me tell you what has happened.

“On my arrival home I found General Morgan sitting down in that most beautiful office of ours talking with Damodar and Mr. Couloub. After exchanging a few words I asked whether he would wish to see the ‘shrine,’ and on his answering in the affirmative, we went upstairs, pausing on the outside on account of the furniture of your sitting-room being heaped up to block the doors and prevent thieves breaking in. The general found the portraits admirable, but I wished that I had never gone up, because on my opening the ‘shrine,’ I, Madame Couloub, who never care either to see or have anything to do in these matters, as you well know, must needs go and open the ‘shrine,’ and see before my eyes and through my fingers pass the pretty saucer you so much cared for. It fell down and broke in twenty pieces. Damodar looked at me as much as to say: ‘Well, you are a pretty guardian!’ I, trying to conceal my sorrow on account of General Morgan's presence, took the debris of the cup and put them in a piece of cloth, which I tied up and placed it behind the silver bowl. On second consideration, I thought I had better take it down and reduce it to powder this time. So I asked

Damodar to reach it for me. To our unutterable surprise, the cup was as perfect as though it had never been broken, and more, there was a small note enclosed: 'To the small audience present as witnesses. Now Madame Couloumb has occasion to assure herself that the devil is neither as black nor as wicked as he is generally represented. The mischief is safely and easily repaired.—K.H.' "

Round this fact alone there is sufficient *raison d'être* to explain all of Hodgson's report without mysterious persiflage. However, I leave the problem to the elucidation of the inquirer. I think that honesty and good faith show all through the tissue paper of base betrayals and lack of responsive good-heartedness of my colleagues and associates.

Not but that I fully understand that a teacher is required to stand the criticism of the ignorant, to be abused by those who are being served and to find in the rebuffs of salient adversaries that growing strength to proceed and verify life's findings in any domain. I felt disheartened, assuredly so, and sought in repose and incognito a relief from a seeming broken career.

Not that I ever doubted Master's wishes or the work which I was assuredly doing for his orders and desire, but the way was "up hill all the way, yes, to the very end," and tired and weary I left Adyar in disgust.

It was afterward in London that, sailing with flying colors, we, freed from the embarrassments of these pernicious blackmailers, found new friends and fresh conquests. Newer and more remarkable phenomena were daily witnessed, and the Couloumbes and their base wickedness did not one thing but to drag them down and make of them the sink of iniquity, which is their everlasting portion.

Madame Couloumb and her husband, as the agents of the black magicians, were really the instigators of Hodgson's activity and their own downfall, while the religion of Truth gained fresh impetus and from these very troubles rose, Phoenix-like, and soared into the minds and hearts of our best associates and helpers. I can never forgive Olcott, however, for his activities in this connection, and in this regard can explain that not one line of notice has he received since from the Mahatmas. They wrote him disclaiming any further interest in him and leaving him to his Karma and the reward of his ingratitude.

Olcott in India, Judge in America and myself in London now gave an international character to Theosophy. The world arose to remark that we were in earnest and respect grew up on every side.

The publications came out like magic; there was a wave of Occult literature on every side. The "Theosophist" was commenced, in

America "The Path" and I soon after began "Lucifer," all of which were intended to enlighten and teach the people. All of us with incongruous and diverse ideas worked in as much harmony as possible, differing as to the best methods of executive attack and features of propaganda, differing in temperament, but each seeking to extend the usefulness and growing worth of this only work in the name of Spirituality and the "Masters."

What has become of Hodgson and his report of my personality? What has become of the Coulombs? Buried under the mountain of their own insufficiency, led astray by their presumption, and ruined and lost in the jungles of egotistical ignorant illusions, I can leave them to their own reflections and heart burnings.

In success an evil man may find some recompense for his own duality and hypocrisy; but in dense and absolute failure, what an epitome of suffering. This is enough to deter the wicked, and it is to that conspicuous failure that I leave my critics. Theosophy still lived; the power and impulse generated by our united personalities broke out afresh and buried under the wreck those who digged for others a pit and found in it their own selves and a fitting reward for iniquity.

CHAPTER X.

THEOSOPHICAL SOCIETY IN LONDON.

Treachery of A. P. Sinnett.—Formation of the Occult Publishing Company.—Editing of “Lucifer.”—Address to the Archbishop.—Resignations of the F. T. S.—The Esoteric Section, and Commentaries of the Book of Dzyan, or Secret Doctrine.—Mrs. Annie Besant, Mr. Herbert Burroughs *et al.*—Vacation at Hove, Brighton.—“The Boundless Sea.”—Voice of the Silence.—Further Dissensions, Spiritistic Vagaries and Discussions.—Open Rupture with Judge.—Order Issued from Thibet for the Society to Disband.—Rebuttal by Judge, Olcott and Annie Besant, and Exoteric Manipulation.—Death.—Cremation.

“If thy soul smiles while bathing in the sunlight of thy life; if thy soul sings while within her chrysalis of flesh and matter; if thy soul weeps inside her castle of illusion; if thy soul struggles to break the silver thread that binds her to the ‘Master,’ know, O Disciple, thy soul is of the earth.

“When to the world’s turmoil thy budding soul lends ear; when to the roaring voice of the great illusion thy soul responds; when frightened at the sight of the hot tears of pain, when deafened by the cries of distress, thy soul withdraws like the shy turtle within the carapace of selfhood, learn, O Disciple, of her silent ‘God,’ thy soul is an unworthy shrine.”—THE VOICE OF THE SILENCE.

Now that the Theosophical Society was beginning to make a noise in the world and the publications of Mr. Sinnett were beginning to reap a harvest of return, the silent and slimy elementals of ambition, envy, slander and jealousy began to manifest. The attention which had been drawn to Mr. Sinnett and the fortune which he had made out of the sale of the “Occult World” and “Esoteric Buddhism,” attracted the attention of numerous persons to our movement, not for a love of altruistic endeavor or a desire to respond to a demand for the salient unfoldment of the psychical powers latent in man, but merely to see in what manner they could benefit themselves at our expense and become a drudge upon me and a failure for us to carry and acknowledge.

I had the greatest difficulty to retain the turbulent waters within their banks. Olcott, Sinnett, Hartmann, Coues, Mohini and Judge were difficult to manage.—Drawn into all sorts of jealousies and envy for the manner in which Master treated them, and watching that each one received the expected share of patronage and appreciation, my life became a trouble and no cessation. Each of these person-

alities were fitted to do a work expected of them in connection with Theosophy, and yet each was desirous of adopting a widely different policy.

The trouble with Sinnett culminated when he asserted that I was given wholly over to elementals, and that the Mahatmas had appointed him to carry on the workings of the London lodge, in which he had been in undisputed possession while I had been in India, this of course being emphatically denied by the Mahatmas in a letter which was published and given widespread notice.

But our chief difficulty was about the royalties in the books which Mr. Sinnett had received through my labors and which he held chiefly to himself, while I was practically without a penny. Being a silent partner of George Redway & Co., he was able to publish and receive a large return, practically a fortune, from the works and the interest in them through the advertisement of my personality,—the notice which phenomena always received and the perquisites of the renown which obtained as the author of those publications and their widespread reception.

I could obtain no account from him of any share which I held in the receipts, although I was clearly entitled to some share of the already large returns. To fight me the more effectually he retained all proceeds, and I was obliged to make a change in the publication of "Lucifer," my magazine which I used for proselyting purposes, and which contained the now famous essay and paper to the "Archbishop," occasioning the resignation of the larger portion of the members of the English branch, and on account of which the magazine was afterwards successfully boycotted until the very moment of my death.

Fighting Sinnett tooth and nail, with his "flapdoodles" and real deceit, we organized the "Occult Publishing Company," with offices in Duke Street and with the two Keightleys as workers and managers, but they had not a particle of ability in a business line, and the work languished and we lost money; they had enthusiasm and desire to devote themselves to the cause, but these are not sufficient to cover the necessities of a business enterprise.

We also organized ourselves as a household and took up a lease of the premises No. 17 Lansdowne Road. Here the work was given a real impetus and we had the satisfaction to see who was the better qualified to lead.

The people flocked to me, and not because of curiosity, for I had peremptorily refused all phenomena now to all applicants, and had been sustained in that feature of my own desire by "Master." Sinnett carried on his own lodge, which had more the elements of a

discarded order of Masonry than our own organization, but failed from this day to evoke any enthusiasm. I take occasion to say here that he was given his own prominence and notoriety upon my bruised and bleeding body, and that all claim to intellectual worth in the realms of the Occult that he can find anyone to endorse is due to me and my nine years of teachings. The only return for all this is a peculation of the proceeds of the publications and the circulation of the now exposed fallacy that the "Masters" had deserted me and taken up Mr. Sinnett. Since my abandonment of Sinnett, beside the publication of a very inopportune work upon mesmerism, etc., which has no policy but one of total obscurantism, and is almost wholly borrowed from Mesmer and Du Potet, he has fallen totally out of sight, unknown and forgotten,—must now realize that his lurid glow was the temporary reflection from my own personality, and that he was supported by his delusion of respected worth and mighty attainment solely by his own egotism, and not by any inherent faculties to which he could lay claim. This lesson which Sinnett, in common with the others, have learned will stick by them and make them in a coming embodiment more humble men and better able to estimate their own worth and the value of gratitude for unmeasured assistance by unselfish ardor on the part of a badly treated companion.

Not that I wished to blow my own horn, but only to call attention to facts. I can safely remark that all these individuals have fattened upon my heart's blood, and now that I am gone from the visible scene of my late endeavor, they have one and all sunk to their own level of worthless seclusion, where they will remain until by their own efforts they will become illuminated with desire to become selfless workers for the benefit of humanity and progress upon their merits. I hope that it may be soon, and they will remember then how difficult it is to live upon the plane of Upasaka and still the criticisms of the blatant rhetoricians in conventional thought.

Anna Kingsford and Mr. Maitland came to me with a perfect failure on the part of their mysticism to satisfy even the small circle of their intimate friends, or to induce any investigations or converts. It was part of their plan to use me for the purpose of giving notoriety to their personal ideas, and infusing glory and power into their recrudescence of primitive Christian thought. I loaned myself to this idea until I plainly saw ruin ahead of them. Piety and resignation may be very worthy qualities to enter the arena of public work with, but alone they create no furore which could subsist a day. Both of these people were worthy in attainment and ambition to live a pure life, but it is impossible to discount the emanations of

the human family and purity is not to be obtained and substituted for a natural conduct.

I loaned them the columns of "Lucifer" for a time, but we soon quarreled on account of personalities which are too small to find recital at this time. Anna B. Kingsford was a Bible clairvoyant. Her vision was not clear, but was seen through ages of heredity of technical theology, and all her visions were consequently irrational and of no avail to reorganize religion,—merely proved that she could have the inner sight and see the evils of the church from which she was a declared apostate. Mr. Maitland confirmed all that she saw with no other reason nor use but that he was in love with Anna Bonus. They were declared soul mates and were in a state of mortal anguished magnetic rapport, which was painful to all but those who sympathized with them and this idea. Union was impossible with these people and we soon separated, but at no time was any phenomena in question, as at that time I did nothing for the chelas.

Mohini had quite a quarrel with these worthy people, but I was not even interested in it.

It has been a marvel to some that the Mahatmas selected Mr. Sinnett to bring out the work. Of course Sinnett brought his literary skill, and this was excellent, being always clear and terse; but the matter to write about was the very integuments of my life, and that could have been given to Olcott but that he had become a discredited witness because of his close familiarity with me. At that time it was necessary to have a new and fresh person to give the work the strength of their character and opinion. Olcott never recovered from the position of second place, and Elliot Coues, when he found that he could not generate powers of any sort, began to abuse me and threaten both myself and Judge with exposure if he was not placed in charge of the American section, with correspondence assured with at least one of the Shabarons or lesser chelas of the Brotherhood. This fight with Judge for supremacy was continued bitterly and without intermission, and on its reconstructive basis was begun that examination of Judge and his mystifications which has resulted in his complete exposure and demise.

I can only assure the world that all that I did had its origin in an honest attempt to enlighten some small part of the world's workers, and leave my knowledge where it would serve and elevate those who desired to lead the higher life.

Mr. Elliot Coues was in every way a desirable applicant for the position which he coveted, but Mr. Judge had done all the work for a period covering the time after we left for India until Theosophy

assumed admirable proportions as a publicly recognized work, it was impossible for me to substitute, for Judge, Mr. Coues.

I did all that I could for Coues as well as for his estimable wife, who was one of the best friends I ever had. It was, however, his own fault that his very critical nature repudiated the phenomena and also the fact of the supernal beings behind the work. To a skeptic, a prominent position Theosophically was impossible. The hypothesis of some force in the normal world had to be admitted, and the fact of reincarnation as a principle in the return of souls was a tenet which subtends an illative, though perhaps a tentative, coporeality as an integument of thought.

Had Coues chosen, he could have been the first intellectual metaphysician in the world. His mentality was able to diagnose all the subtle elements of mind and analyze the various parts of man in principles and essences of being.

Between Coues and Hartmann there was a distinct difference; while Coues was a competent mental analyst, Hartmann accepted truth from the impulses of his heart, and was under the direction of a most effective and reliable intuition.

I had thought of placing Hartmann at the head of the American section when rumors of Judge's fraud and substitutions in the line of mystifications first reached me. It was a radical attempt on my part, but for my refusal of Coues's demands I had to face another attempted exposure as vicious as that of the Couloumbes but not so decisive. For my failure to realize all of Hartmann's wishes I was obliged to publish the criticism and parody of my work in India which he good-naturedly had written and which placed my Masters in contempt. It was the story of "The Talking Image of Urur." I see in its chapters the attempt to serve those who were under the spell of personalities, and thus to do themselves an injury; and believing that Hartmann desired really to serve those, I gave him the columns of my own magazine to expatiate upon my work and ambitions, the character of Olcott, and to bring us all more or less in disrepute. But by this time I was careless of what people thought of me or my work. I knew that it would grow and that those who were competent would come after me in the waves of the coming race and understand the truths of my being in a brief moment, while these critics would have all passed away on the bosom of time. Coues dropped out of sight as a chela with his intense conceit and critical nature. Hartmann failed also after his arraignment of "Masters," and has attained to nothing but interior quiet, if that, and this will do no one good but himself; besides, I doubt the efficacy of quiet for one soul. We are all bound together, and

unless we bring peace to all or a large majority, it will be impossible for anyone to resist the impact of the mental disquiet of the cosmic pulse. All people are bound together, and the progress of anyone depends upon the accelerated progress of all.

It is therefore clearly the duty of one who is in advance of the others of his brothers to stand by them and try to lift the burden of their Karma, in order to enjoy that felicitous state of Nirvana, in peaceful reverie contemplating the total good and feeling one with the throbbing pulse-beats of all men.

I pass the whole category of failed chelas, and among them is my good old conspirator and friend Hartmann. I hope he will come out of his seclusion and pass the rest of his mortal career in the work of elevating humanity. I know of not one person so competent to uplift and teach the blind in spirit. Passing in review those who collaborated with me in my life work, I come to "Amaravella," or the author of Parabrahm, among the contributors of the Theosophical gleanings, and Mr. Claude Falls Wright, who has become such a competent lecturer under the full influence of Master's authority.

"Amaravella" was a French mystic who had left his country to escape military service and attempt the pursuit of Occult research. I may not give his name, but he will be known by his nom de guerre. A most capable metaphysician, his thesis upon "Parabrahm" alone gives him precedence among the countless throng for Theosophic honors.

Of Wright I can only say that under the right conditions I expect much from him, especially now as he is not under the contaminating evil influence of Judge and his mystifications and false attempts to pose as a thaumaturgist. I will follow Wright and attempt to continue my work through his organism as well as it is possible for me to.

The most powerful factor in the continuing and salient character of the work was the incoming recruits to take the place of those who were worn and distracted by the many serious troubles of the organization. One of the most powerful of these was Mrs. Annie Besant, and another was Mr. Herbert Burroughs. They both were interested in Spiritism and Occult research, and with Mr. Stead, of the "Review of Reviews," as an outlying ally, the work prospered and I was enabled to overcome any and all resistance.

The Mahatmas about this time sought to apprehend Colonel Olcott for his failure to realize their wishes, and in a letter that they managed to send him by an expenditure of psychic force, and which he received on the steamer "Shannon" in midocean, gave

him a rebuke for many of his absurdities. I am not desiring to make its full contents public, but enough of it to let the public understand why, during all these years, no sign has been given through him as to their wishes in respect to the many serious problems which have occurred in regard to the management of its exoteric welfare.

The letter suggested that Colonel Olcott had been dropped as a recipient of these messages because of his ingratitude to me and his failing devotion to the cause and a leaning toward our enemies; because of a fanatical honesty, which was of more importance to the high mind of the colonel than the duty which he undoubtedly owed to me as well as to the invisible founders. It was therein explicitly stated that he, Olcott, was to have the management of the exoteric affairs of the society, while in all things which had an esoteric basis and related to purely Occult matters I was to have everything to do. It effectually settled the statements of Sinnett and others as to my being under the control of elementals and deserted by my Masters, and it opened the way for me to bestow upon Mrs. Annie Besant the coronet power which was her due. I also gave her full liberty and a controlling interest in my "Lucifer," and for her interest and lectures as a member of the society gave her a high position in the Esoteric Council. While the organization was fully autonomous in its relations to the members' free will and their beliefs, still there was a point at which I was obliged to draw the line, and in this respect I could stand no nonsense with Olcott. Mrs. Besant gave me invaluable help during the latter years of my declining health in the management of the meetings of the London branch. It was due to her coming over to us with her strong following that I saw my work attain to some promise of everlasting renown and worth before I finally succumbed to the final hours of my last earthly embodiment.

Her course during the time when I relinquished the work and my transition I entirely approved of, but since then her deception of the public, however unintentional, under the Machievellian influence of William Q. Judge, is most mischievous, resulting in her failure in the trust imposed by me in her, and before the public partially undoing the good work by losing the good opinion of her capabilities as a trained Occultist, well fitted to observe phenomena.

It is most painful for me to be obliged to acknowledge that Judge has failed signally to achieve his ambition as a proved thaumaturgist. How anyone who stood so close to me as did Besant could be fooled by these most flimsy communications, I cannot conceive. I certainly thought and believed that I left in the possession of Besant and the household the secret of my return as a metaphysical

fact in metempsychosis, and to be led by the nose and fooled before the public as to the most signal of our powers, in the messages of the Mahatmas, is a crowning disgrace and one which the Masters will not easily pass by. Woe indeed to Judge or anyone who attempts to simulate real phenomena by the exercise of trick or device—to cheat for personal preferment. I feel sincerely sorry for Besant in her mortifying position. She can never regain the confidence of the public in this work, and no matter what desire the Masters might have to give something to the world as to their intentions, they could not possibly do it through the organism of Mrs. Annie Besant, for it would only bring her into greater ridicule, and the public would not believe her credulity or even honesty after her fall.

It is so important, for anyone who designs to lead their fellow mortals, to be prepared with sufficient wisdom as not to fall a prey to the designs and ambitions of their associates. While I called William Q. Judge my brother and said that I loved him as a son, yet I did not warrant anyone accepting messages from him in a blind and trusting spirit, nor giving him a homage far beyond his worth. If Judge was working all those years to gather in for himself the pomp of power and the position of self-preferment, then I say that, having this intention, he has not done anything for Theosophy, but was instigated by love of self and a desire to make for himself a position in which he could manipulate his superior skill and love of intrigue, as did the ancient priests and hierophants of old, thus bringing their philosophies into contempt and fearing each day that the truth had found them out. Of course, I never judged his work; at the most I only saw him a few days each year, and Besant knew that we were often at full loggerheads upon questions of policy, differing to the point of a full breach. How could she and the household permit him to acquire this great hold upon them, even after being warned by one who came to them at my suggestion, and with full proofs as to his authentic claims? Poor Annie; fallen in the opinion of her friends, accused by her enemies of insanities, and being under the dominion of Buddhist black magicians, she now can understand a small tithe of the dreadful injury which skillful calumny will work. From the plane of a respected leader of thought she has fallen to that of a victim of William Q. Judge, and not only has her own injury to account for, but that of those who followed her, as the blind are led by others equally blind.

I can see no reason to hope for her regaining an even temporary ascendancy, nor that the breach between her and Mr. Herbert Burroughs can ever become healed again. Poor Mead, too; he laughed often at others and fell into the trap himself. I read his pamphlet

and his defense of his conduct,—as if one who is fooled can successfully defend themselves. Any crime is better than to be a victim, so it is thought by the illusionary world. They will all have a chance in another life, when they can see the error of their way and remember that humility is the only weapon of the one on the Path with which to overcome all of its pitfalls. Study self and come into humility early, for pride goeth before a fall.

Being obliged to start an esoteric section, to teach those things which it was impossible to impart to the students except under the bond of an oath between the teacher and pupil, I carefully prepared those whom I could trust so that they would not drift back into the worldly methods. I sought in this way to impart magnetic and sexual truths which could be imparted from ear to ear during the next ensuing years, but in this I was also sadly disappointed, for the one on whom I had placed my highest trust and affections, Mrs. Cook (Mabel Collins), sought to destroy me and do me the highest injury. For years we worked side by side doing the editorial work upon "Lucifer," but, like all of my pupils, there were reasons for jealousy, and she deserted me for a fancied injury to her friend, Mr. Keighley.

Bert was an indefatigable student and developed great psychic powers while under my influence, but as he was formerly attached to the affections of Mrs. Cook, I had the trouble to separate them in the interest of his best good, and for this I was amply rewarded. Mrs. Cook brought suit against me for her fancied troubles and I was accused of slander, if nothing worse. What I bore for her sake and that of Mrs. Vittoria Cremers, heaven only knows. The indignation and annoyance was tremendous for a time, and it resulted, as all these rows did, in the utter extinction of the adversary and complainant.

Bert and Archibald Keighley put their shoulders to the wheel and placed Theosophy in the front ranks of psychic importance, and their devotion is the one thing upon which I can look with reverence and deep feeling at this hour. While I defended them from attack and taught them all that they could absorb, I was desirous of leaving them upon a plane of perfection, which would have effectually prevented their present lapse into conditions which are the reverse of prudent. I will try and influence them for their best good, and in that way hope to overcome the intrigue of William Q. Judge and that work which is now the deep concern of Archibald Keighley. I am sorry that the chelas all looked upon Judge as one whom they could trust. For my part I never trusted anyone, but brought to bear upon all questions the light of my own reason, and upon that

based my convictions of propriety and use. This will be best understood by them all now. The suit brought by Mrs. Cook was settled out of court by the pressure of Occult power, else I would have had another scandal to account for and more treachery to recite. The work of Mrs. Cook entitles her to my best wishes. Her "Blossom and Fruit" and rules for those seeking the higher life are especially worthy of praise. At the time when these were written, Mrs. Cook (Mabel Collins) was under the influence of the Brothers, and one of them especially controlled her organism to give to the world "Light upon the Path," a treatise which was of the greatest benefit to those seeking to come under the esoteric influence. After our separation, I do not see but that she fell into desuetude, as did all those who attacked me and withdrew their personality from the cloistered household in Theosophy. It was its need to a benighted world which gave them the prominence they enjoyed, and with a prudent regard for me and the purposes of the work, a continuous and faithful performance of their duties as Theosophists, with supreme devotion to the cause, we might all have brought the strength of our ideas to a harmonious union, and in this produced the reform which would have startled the world. One single editorial of mine expatriated my lodge from favor and gave me a "black eye" for a time with some of the weaker members. I thought it was to be another failure, and in consequence of my physical disabilities, which required rest and permanent residence, I was alarmed for a time with the shrinking timidity of my chelas. I think the address to the archbishop in the early "Lucifer," the best of my essays at that time, was antagonistic to the established Church of England, and this displeased the English members, who, although radical in demanding reforms among the clergy and in the dispensation of princely incomes, were afraid of the intense indignation which the article in question excited. I called upon the archbishops to account for the large sum of their holdings in realty and the incomes derived from tithes and taxes, donations and revenues, and to consider if it was not incumbent upon them to feed the poor, relieve all distress, instead of devoting all but the small residuum to new church windows and the ritual of reiteration and extravagance. I see now that this article, which called forth the signal abuse of the Theosophists at that time and gave Sinnett a new chance to abuse me and attempt to elevate himself, was at the foundation of the world of thought which has since united to demand the dis-establishment of the Church in England. Also the abolition of the House of Lords is demanded, as that institution does more to maintain this gigantic fraud upon the people than any other conservative

body in politics. It was a prescience of the coming change which induced me to follow the commands of Master, rather than consider the prejudices of the members of our society. Of what concern to me was it if they all resigned? I was not in the receipt of funds from them, but was giving them of my knowledge and power from day to day, without price,—freely, as my Master gave to me.

I look back now to this my essay against wrong and sacerdotal evil as the most important speech against error which I ever wrote. If I might, I would have it spread broadcast at this hour all over the land, to free the minds held in hypnotic subjection to the united force of churchly arrogance.

The archbishops attempted to answer me, but the troubles came upon them both thick and fast among their own family, and the State began to writhe under the fearful cost of the maintainance of this enormous theological incubus. I see now that the Church in England is doomed. Curates are starving or attempting to eke out a semi-respectable living with the help of relatives and friends. The whole edifice of organized religion is tottering, and every thought of mine, every word which I wrote against it, will help the fall. God speed it! Liberty of thought is what we want in the world, personal individual freedom, possibility for all men to come into relations and knowledge of their soul without the intervention of paid and lying servile priests, who keep the people ignorant in order to reap a harvest of avarice. The best way to secure this is to break down dogma institutions and all manner of device upon the part of organized religion, to maintain a suzerainty over the minds and intellect of man. When the Church of England goes down and every other form of organized thought as to man's relation with his soul, then the Master will indeed come and institute the thousand years of peace upon the planet Earth.

If in this grand apotheosis of liberty any word of mine has been useful in enlightening the world, then I have not lived in vain and the work of Theosophy has never failed. It was this idea that I had always in mind: To make the work of Theosophy a beacon light to the world at large, that it might feel the leaven of liberty working to free the mortals in bondage, give their souls a fresh impetus, struggling to express the power of spirit, and tear down not only the incubus of superstition in theology, but the false respect and prestige enjoyed by an antiquated philosophy of life and death.

I feel that this has been done, and if every feature of Theosophy is a failure, if Judge has tarnished the vehicle of Truth and Olcott and the others fallen into disuse and desuetude, still the world feels the impulse which my life gave and the accumulated force which I

brought it in the personalities of these Theosophists, who as martyrs first held to the radical tenets of Truth, than which there is no religion higher.

So apart from all personalities, which I merely review to show that I am conversant with the features of each collaborator and the true light in which I held their efforts for advancement in the intricacies of the Path, I find that our little body of pilgrims have had an effect upon the evolutionary waves of thought in its primordial attempt to release the world from the antics of anthropomorphic domination.

This must be held to have my work, the part of my life for which I was incarnate, and the success of which must be gauged by the broad scope of the general knowledge held by the entire body of the people as to the doctrines inculcated, and not by the advancement or proficiency of any one pupil or their honesty, or the reverse, for in all life the impulse is wasted or conserved as the intention of the participant is known. If one engaged in work for the liberation of men is selfless and full of love and veneration for the greatest good, they will become the faster advanced and their work will shine with the finest translucent lustre; but if it is dominated by ambition to lead, envy of a superior, or jealousy of a rival, the value of their service is impaired to the full extent of their weakness, but still they are martyrs and primary in the feature of radical work if they have done what was to be done.

Held to the idea which was to be evolved, and stimulated the propaganda by a partially altruistic endeavor to serve, I do not believe that any self-devoted body of people could have done more than we did with our varying purposes and temperaments. Each of us was held by some feature of our desire. I can safely say that my hatred of arrogant dogma in both science and religion made me a faithful servant in the orders of my Masters, for it is to them that the world owes all of its existence, by the balance of power which they hold in the plan of enlightenment, and if the powers of darkness and that part of man which seeks self was not offset by an undercurrent of concealed beneficence the planet would have been destroyed long since. Elementals of great power have importance in the invisible world and play their part in the minds of the automatic factors, which express the intention of Parabrahm in cosmic creation. If these are not offset by divine wills and the agents of the Brotherhood, they destroy not only themselves, but the very existence of the cosmic aggregations.

Those who were important in ruling the affairs of the Theosophical Society were led by their inclinations and desires to do the work

of the Brothers while they were willing to bring about the broad idea of the intention of the invisible founders, but when they substituted their wills and ambitions against that of their superiors they were removed or transferred to some other plane of active participation. This is the best proof of some power behind the work, and should be a prompt warning to anyone who is disposed to attempt to lead the work upon the framework of personal ambitions.

I removed, during the progress of the trouble with Mrs. Cook, to Hove, Brighton. My disease grew upon me ; it was with the greatest difficulty that I could move my cumbersome body about, and it was discussed with the Mahatmas as to the feasibility of renewing my mortal frame for another term of iconoclastic labors, or incinerating it and performing a rebirth by a transference of the spirit in the nature of A'ves'a to another mortal body borrowed with the consent of its occupant for the purpose. This is not a startling innovation in psychic phenomena, but is done by the Brothers when a Grand Llama is about to renew an earth pilgrimage or attempt some significant thing in the world of cosmic matter. There are cases of transferred spirit into the bodies of pupils in Occult work merely to overcome the perils of a long ocean voyage. With some great teachers the activities of the Neptune powers and the planet of Pisces are especially malignant, and to overcome the risk of an accident within their confines Buddhi are disposed to attempt to use their knowledge to offset the fatal supremacy of these malific forces within their own dominions, and they can overcome the risk by the means of an Occult A'ves'a, or spirit transference, for an indefinite time or for the rest of the natural term of the life of the body selected. A whole volume might be written about this mystery, and sometime I may attempt it. Mere fragments are found relating to this subject, and I will gather them together and give a small treatise of the manner and the science of spirit transference. It was decided to attempt A'ves'a, and I was given the Book of Dzyan to make commentaries upon, before transition and metempsychosis, resulting in a text-book for students given under Master's direction, and which the world has now under the title of "The Secret Doctrine." This was compiled in London, and is from secret truths of the wheel of progression and the hierarchies of celestial perpetuities that will last the coming race for hundreds of years.

Looking out upon the broad and turbulent waters of the English Channel, under which the grinning skeletons of countless thousands of shipwrecked mariners and travellers repose, my thoughts turn to this grand apotheosis. I could come back into the world, turn my back upon my merited rest in Nirvana, and bring again a fresh

impetus to the world of wandering mercenaries, lost in the fogs and delusions of Maya! Will I do it? Shall we add to the clustering phenomena of which the last century is full by this crowning triumph of metempsychosis? Shall I, H. P. Blavatsky, return to give my hand to those who would know me, and bring light and life to my suffering ones at the last hour when hope has ceased, and in the absence of any sign from the Mahatmas, in the face of the desertion of my associates, by death or denial, impotence or disgust, when belief in the phenomena of psychic correspondence has ceased, and the communications of the Mahatmas are in disrepute and would not be believed if given by God himself: *shall I return myself?* In the flesh! Will the power to do this be given? And, at the end of the last years of the cycle, perform before the astonished gaze of the skeptic this unanswerable paraclysm of thaumaturgic design? The little bell tinkles,—a message I think,—but the silence is profound, the vibrations return no particle of material resonance. A thought comes to me: Whose body will I enter and consummate this grand coup at once upon my enemies, and to uphold my friends? I look at the Countess Wachmeister sitting at the bay-windowed recess, and then in my mind search for a possible entity with whom to make this grand co-partnership of soul partition. But there is no practical response to my inquiry at that time. Still the idea is given, and from that hour all my energies are in concentrated unison upon this fact, the result of which will bring me the fact of immediate re-birth and the desire to achieve the consummation of my work.

A gentleman calls from the States, and with him comes a message received in the Americas. Of the import of this I will speak later on. At present there is a letter to write from Master, and must needs be inserted in this final chapter:

“Dear Brother H. P. B.:

“All that has gone before is well; turn now your attention again to infinite things, for we are at one with your next purpose. Bury in the waves of the great waters of Lethe all of the annoying things of the past, the fight of personalities, the impotence of the barren world to grasp the inner things of worth and the immeasurable things of importance which we have given them.

“The necessary impulse which this age demanded has been found in that power which we have vouchsafed. It is not within the power of our will that they be accepted; it is only before us in the council that we give freely and reserve nothing which would tend to free the mind of man and bring him to the consideration of his birthright in the spiritual enlightenment.

“It is prudent to awaken inquiry about the soul, it is unwise to attempt to transcend the Karmic development of the ego, and we cannot do more than transmit a healthy atom of mental suggestion to those who are not at one with Upasaka or self-introspection. Give yourself no concern with results, for they are not with us, nor are you responsible for them.

“And now, dear Brother, at the close of your life's work in this mortal body, prepare for the next step. Soon upon the wings of thy soul's desire thy entity will attempt, under our direction, the consummation of metempsychosis, as the final phenomena in the growing chain of those submitted to a crassly sempiternal ignorant world. We have promised and will perform a crescendo of phenomena that will astonish all beholders upon the last days of this personal kalpa, in the hour of twelve. Within thyself wish with us for the performance of this fact, and the soul will be received within the company of the one who has been selected for thy companion or twin. In this receptacle for thy Spirit continue thy work and it will attune to harmony the grave discords which will envelop thy associates at an important moment, and give our brothers of the black a fitting setback, from which they will not recover for many years.

“It will astonish the decaying world of materiality, awaken renewed thought, bring under the influence of our order those who are ready for the Path, and bring us to those who are ready to accept the fact of our existence. Down the pathway of time, enveloped in the miasma of their deadly breath, the enemies of truth are falling in aggregated numbers. The days of error's chains will soon terminate. Institutions of false dignity, erected upon the sands of error, will tumble and in their ruin give way to the primitive simplicity of smiling liberty. Man has been in the thralldom of his own devices, he has dallied with illusions and been long in company with lurid fancies and impotent conceits. While the voice of his immortal soul cried out for recognition and his eternal life was limited to his carnal desires, tempted by elementals and lured by sirens of lust and avarice, the world yielded to decay. Degeneracy of all real ideals was interpreted into success, and it has been success in material delusions and apathy of reality. Evolution rules in destiny, than which there is no higher power. We are all subject to its necessity, but in this age we have the power to assert the soul's supremacy, and in this fact we are triumphant. Thy life's work, so strangely begun, is now to change its mortal tenement, and thine eyes have seen thy new tenement. Soon, freed from thy present chains, thy Spirit will seek new fields and fresh victories. Be patient as thou hast always been with us and the trials of earth exis-

tence, for soon the shackles of illness will be cast off, and then the time will come when the full effects of the work will be apparent and fill thy being with joy and gladness. To the companion of the hour we bring greetings, and trust that she will remember that we are with her in all of her devoted duties for us and the world of mankind. (This had reference to the Countess Wachmeister). 'The Secret Doctrine' will be a text book for future generations of man, as we have said in its exalted teachings and facts will be found a new and added power to your society, and the world will find in your intellectuality some measure of merit with which to counterbalance its irritation with your phenomena. In the sanctity of your mentality and its high poise will be found all excuse necessary for what they may regard as vagaries of an erratic enthusiasm. Avoid piety and cant and the conscious evil of a majority in error; it is better to have none but yourself as a complement of power than to teach false and hypocritical doctrine, to gain adherents to the cause which you represent. We find nothing to praise in an inflated enthusiasm, nor in the aggregation of imposing array of pupils, who would desert you again as soon as some theory or idea was advanced with which they are not in accord. The formula which is in use for the re-embodiment of our Grand Llamas will be followed in your case. It is many centuries since our order has undertaken the fact of A'ves'a.

"Look for the conjunction of the planets Jupiter and Neptune, when the issue will be complete. Sagitarius and Mars will occupy the degrees of right declension, and the moon will be in full rapport with the sun. Under this auspicious blending of celestial influences we will make the transfer.

NIRMANAKAYA, SOCRATES."

("The Society must now be disrupted; it has served our purpose for the initial plan of the work, but its exoteric formulae is now prejudicial to its real motive, so dissolve its branches and give it disintegration.—K. H.")

Few people will realize that I was at this time unable to walk at all. The most I could do was to waddle about the room I was so afflicted with illness, and when I was obliged to be moved from one city to another it required the united services of a host of attendants to perform the change. Sitting at the writing desk for hours at a time and engaged almost wholly upon sedentary work, it was quite natural that I should come to grow quite obese and that my body would naturally reflect my great habit, common enough in Llamaseries, of eating melted butter, which is part of a divine ceremony of incantation, and is always performed in the spring season as a testimonial to the gods. I was taken about for air in one of those

small carriages which are used by invalids at the beach, and each day that I could manage it the interesting drive common to the English people was taken in company with a friend. Numerous cups of tea and some solid food comprised my diet, and in this way the hours and days passed while I was engaged in the preparation of the "Secret Doctrine." I had the editorial work upon "Lucifer" to attend to as well as to correct the numerous "flapdoodles" of the F. T. S. ; the full work of the esoteric section with its composite instructions ; a lot of correspondence to answer and much Occult work to do besides. I was assisted in all these multifarious duties by the Countess Wachmeister, Archibald and Bert Keighley, Mrs. Annie Besant and Mrs. Cooper-Oakley, also many others who came in and helped us in mailing circulars and Theosophical siftings. The work at the publishing office in Duke Street required much attention, and some of the household were there constantly, selling pamphlets, loaning the books from the library, answering questions and preparing the matter for the weekly meetings at the house in Lansdowne Road. At evening the family gathered and had the simple meal in the heat of a discussion over matters of importance to us all. We were always joined at meals both in the morning and evening by some visitors and friends who were in sympathy with the movement but had neither the opportunity nor the courage to join. Later on I was discussing the many metaphysical problems of man's being over the game of solitaire, and upon the green baise cover of my card table, in the mellow light of the drawn shade, would draw innumerable symbols to explain to the students some disputed fact in the little understood science of the myriad-sided and many-principled mortal, man—the best subject for study of any in nature, and one upon which all philosophers agree, although the dispute and variety of opinion are diverse about his character, needs and tendency.

At these evenings all subjects under the sun were discussed and in all or any language. It was not uncommon for me to invite dispute with scientists, theologians, materialists, Spiritists, free thinkers, socialists, anarchists, and those most radical of all theorists, Mahouts or Nihilists. In French, German, Spanish, Italian and English these disputes were maintained and brought out all that there was in us in the way of information and intelligence. It can readily be understood that we were quite a polished set, and that after some time spent among this caviare of intellectual entourage one must be poorly inclined indeed to want to return to the tiny beliefs of the *Oi Polloi*.

The seven principles of man were discussed and a competent

analysis of the doctrine arranged. This would prevent the confusion of ideas which always arises when the state of the argument is unknown or little understood. It is quite common for many to confuse the principle of man which is meant in a metaphysical discussion, and thus the subject is not well treated because the persons are talking about — one, the man material, and the other, man spiritual. About ten o'clock I usually withdrew and sought my rest, and until the last days I maintained this as the rule of my life. I was much concerned about the last order of "Master" to dissolve the Theosophical Society and reluctantly talked it over with the household, who considered it as being an emanation of our enemies inserted upon the Koot Hoomi letter. But I sent out the order and it made the final trouble of my life, for I saw that they were not disposed to accept. Judge and Mrs. Besant with the colonel desired to maintain its exoteric head, but I, who well knew the Occult side of the order, was disposed to carry out "Master's" wishes. I understood that our work was to be merely preparatory to the coming of the "Master" himself, and that good was best accomplished that would serve to introduce him to the world. So long as the organization conserved this useful purpose, it was a designed good; but as the tree is relieved from the covering which assists its early growth, so the work of Theosophy was designed to grow among the public as it had incipiently taken root with the society. My demise was considered a good time to begin this disintegration, and especially as I was only a forerunner or precursor of the "Master," whose agent I was, and it was designed to dissolve any and all organization which would interfere with his final treatment of the work.

Those who do not understand this esoteric part of Theosophy will thus side with Judge and Besant, for it did seem inconsistent to make an imposing display of our accretions and work consistently for that end and then to dissolve the order. But Theosophy, unlike any other form of work, had its reason, and that was paramount to personal ambitions and a desire to rule officially in the ranks of a powerful organization.

The schism with Judge came at this time, and he openly defied me. In a letter which he wrote me at that time he affirmed that he was in communication with another set of African Adepts, who desired that the society be kept intact, and that it was desired by them that he, Judge, should attain to leadership in the order and rule the members into a set form of Theosophical tenet. I hastily wrote to Olcott about it and changed my will so that in Besant as my executor I would find an ally to carry out "Master's" plans and

defeat Judge's policy of personal preferment and use my work as a shield to his own ambition. The muddle became most profound before my last days, and, hastily conceiving the intentions of Judge, I did all that I could to dissolve the branches, but the order which I sent out was misinterpreted by all. Many never saw it at all; those who read it were under the rule of Judge, and, deceived by my former adulations of him, which were merely colloquial and not sincere and literal, gave their strength to oppose the wishes of the Brothers — with the result that has been witnessed since my incineration, an almost total disintegration of Theosophy, and the result which was foreseen by the Brothers and provided for and ordered. The struggle for leadership after my demise, which gave me the greatest concern, and in which my influence was fully enlisted, has now almost terminated, and the need of the age, a coming leader of the people, will soon be a fact accomplished; for not only is such a leader necessary but the age will require such, as well for the reason of its crass ignorance as for the unique troubles which will beset it in these the last days of the Manvantara. But such a leader will come for the people and not for the interests of any society or especially prepared peoples,—for all those who can follow in the path of an inspired prophet to find the Arcadian revelations and the exodus from the problems which will become more perplexing than ever. In preparing the minds for this great event, the Theosophical Society has had its use and purpose, and, having done it, its best interests will be conserved by dissolving, so that the next movement can assume the platform of the Truth, than which there is no religion higher. I finally, on the eighth day of May in the year 1891, relinquished the hold upon my mortal essences and material body and superintended the last obsequies of my remains in company with the Spirit of Le-Palm, for whom I had stood sponsor at his obsequies. The transition was accomplished with a sigh and a final breath with the magical formulae upon my lips, and, breathing the A. U. M. of the thaumaturgists, I passed from the control of my environment, the gaze of the loved ones in the world terrestrial, and passed into the world of Spirit and that sphere of attainment which was to be my temporary abiding place until the fact of the secret A'ves'a was accomplished.

How can I speak of these great mysteries in cold, vulgar language; these transcendental and sublime supernal events? Death is a signal triumph over matter; it is a holy change, a breath of God's inner divine nature and the apotheosis of all life. Into the beyond with the simplicity of complex nature, under its myriad laws for the perpetuation of itself, my ego was ushered. Under its same

laws of highest import will it return in the fulness of time and by virtue of its own inherent power and the possibility of the knowledge of my "Masters." Before this great change I had been removed from the house in Lansdowne Road to the last abiding place of my mortal life at Avenue Road, in the household of the sister Besant. Here, surrounded by the loving group of my immediate entourage, I gave my soul its flight.

I had ordered my remains cremated in order to immediately destroy any lingering attraction for the body which my habit and impulse might generate in the akasic condition, and to the end that I might the more readily perform the entrance into the next tabernacle of the soul.

While my Spirit is free to assume its own individuality, it has all the added power of another body in which to return at no distant day and finish the work already begun, and this is the A'ves'a already mentioned, a succinct fact in the grand crescendo of the phenomena given through and by my organic ego.

From the world celestial I have watched the struggle for supremacy in the Theosophical Society and its disintegration. I have seen the rising prominence of Mrs. Annie Besant and her activities of lecturing, and the whole of the deception practised by Mr. Judge to obtain the power to rule. From lofty heights the conventions have been followed one after the other, and I was present at the trial of Judge which his perfidy resulted in. After this he made the schism of the age in the rupture between the different countries of Theosophical activity, and insinuated himself as the American leader at the price of the work losing its international character. From the post of secretary, Judge tried to advance and take the place of the master, and in this he was foiled by immediate removal and premeditated decease, for in this cult there is a grand apotheosis which cannot be impeached nor overcome, and in this I will assuredly have a hand and voice. For this purpose I have been assured of my return to the Earth in another body, healthy and vigorous and with added powers, and the weaker evil adversaries to combat. Look for me, for my return is no vagary nor imagining, but an Occult fact. In the stillness of the night, as the sunlight of the early morn steals over the land and clothes the hilltops with its majestic coloring, so will my presence be known and recognized, and in the return of my individuality the supreme questions will be relegated to me for settlement. In the demise of Judge, the opportunity has come for me to announce myself, and within sixty days look for my re-embodiment among the faithful in the city of New York, for within that time my Spirit will lose the faculty of commun-

icating as a spirit and come into the recognition of new terrestrial powers for an added term of life. The conditions for this event have been already prepared and it will come to pass, but not as a woman will return, not as a creature of difficulties. The form which was mine has given way to one which is borrowed for the time, and it will possess the prerequisites of animal health, vigor, strength and a power for combat which has rarely been seen, and this fact is already known at headquarters among the few of the esoteric section. It has already been hinted to the world. And now in conclusion let me see if by the words of our enemies we have nothing to find as an especial prerogative of Theosophical activity. Mr. Arthur Lillie makes this assertion in and among his hypercritical reflections. This creed he says "has grown with astounding rapidity and virulence of standing. In 1876 the Theosophical Society had not one branch, or only one, yet in 1884 it had no less than one hundred and four. In the year 1885 there could be found one hundred and twenty-one. In 1886 the sum increased to one hundred and thirty-six. In 1888 there were one hundred and fifty-eight. The branch in Paris dates from last year. Of the one hundred odd centres more than ninety-six are in India. The others are in various places spread all over the globe from South Africa to the wilds of Alaska. In Constantinople, in the steppes of Siberia, among the snow-tipped hills and plateaus of northern Russia, among nobility and match girls, all sorts and conditions of men, in Ceylon, in Burmah, Australia, Africa, in the United States, in England, Scotland, Ireland, in Greece, in Germany and in France. The French 'Society of Isis,' though recent, possesses many distinguished names, scientists, nobility and intellectual beings.

"But since then the progress of the society has been still more remarkable, if we may trust the list of charters published in the 'Theosophist' for December, 1891.

"In 1888 the society had one hundred and seventy-nine centres. In 1890 it had no less than two hundred and forty-one centres. In 1891 nearly three hundred branch names appeared upon the index of its esoteric list. This is a great success, and it is to be confessed that in other countries besides France 'distinguished names' are to be quoted in connection with the society. Messrs. Crookes, Myers and Gurney took an active interest in it. Mr. Edward Maitland, a man of tremendous genius and author of 'Pilgrim and the Shrine,' joined it, together with Mrs. Annie Bonus Kingsford, an able writer upon christo-theosophical facts; also Mr. Sinnett and Doctor Franz Hartmann, both able literati.

"Professor Max Muller has given advice to Colonel Olcott on the

subject of Oriental translations, and borne testimony to the good work in that direction 'Theosophy' has accomplished. And Mr. Gladstone has done this 'substitute for a religion' the signal honor of giving it and Mrs. Besant, its chief, a long theological article in the 'Nineteenth Century,' that waxwork gallery of the notabilities of the hour.

"In every department of literary work we hear of the Astral body, the tenet of Karma and the full responsibility of men for their actions rather than the pernicious doctrine of vicarious atonement; the theory of reincarnation, which is the real touchstone of the creed of the average Christian, is discussed in a whole flood of latter day literature, and back in the shadow of incipency and shrinking into the gloom of the night of desuetude are all but those whose vocabulary are adapted to this *fin de siècle* age of Theosophy, and the Occult standards of active and current thought. In the sanctuary and the parlor, in the busy mart of commerce, in the dusty and well used editorial sanctums, the reportorial records are to be found, in the front and foremost partitions, the knowledge and statistics of Theosophical activities, both in a personal sense and in regard to a sufficient understanding of the subject to place its controversial aspect intelligently before the public.

"Added to all this and to bring it to a fuller climax, a more important conquest was made. Mrs. Annie Besant is a woman of singular integrity and ability. She has brought to the growing strength of the work her unrivalled platform eloquence, her impassioned inspiration in the realm of auricular rhetoric. I cannot show how important Theosophy is growing unless I give vent to these tributes to our activities and the acquisition of the elements of public people who have adopted its philosophy as the crowning change in their life of search for the ideal in religious thought.

"But in its ultimate, the real inquiry before us is not so much why Madame Blavatsky failed at times, but how it was that she achieved her astonishing success!" I do not think that Mr. Arthur Lillie or any other skeptical dotard need be answered further, for they convict themselves out of their own mouths.

I may be permitted also to quote from the article in "Borderland" of Mr. Stead. We can see from this if what has been my life's work has signally failed or been of such a nature that honest and law-abiding people must drive it from them as the work of some uncanny beings, or fraud:

"If everything be true that Dr. Hodgson and the Psychical Research Society say about her, it only heightens the mystery and adds to the marvel of the influence which Madame Blavatsky undoubtedly

has exercised, and is daily exercising at the present time. For the most irate of the skeptics cannot deny, and will fail to dispute, the fact that the Theosophical Society exists, that it is far and away the most influential of all the associations which have endeavored to popularize Occultism ; and that its influence is, at the present time, felt far and wide in many lands and in many churches, not by its adoption as a true philosophy, but in the shrinking of the congregations to adopt other doctrines. The number of pledged Theosophists may be few, although it is probably greater than most people imagine ; but the Theosophical ideas are subtly penetrating the minds of multitudes who know literally nothing about Theosophy, and are profoundly ignorant of all the controversies that have raged about Madame Blavatsky, the initial founder.

“ This is eminently the case with the doctrine of reincarnation, and with the altered estimate which the average man is beginning to form of the mystic teachers and seers of India. Reincarnation may or may not be true. Whether true or false, it has, until the last decade, been almost an unthinkable sequence by the average westerner. This is no longer the case. Multitudes who still reject it as unproved have learned to recognize its value as a hypothesis explaining many of the mysteries of life which are otherwise inexplicable. Many admit that there is nothing in the reincarnation antagonistic to the teachings of Christ. That it is possible to hold firmly all the great verities of the Christian revelation, without rejecting the belief that the life of individual, upon which judgment will be passed at the Great Assize, is not necessarily confined to the acts done between the cradle and the grave, but may be such an existence of which such a period is but one chapter in the book of life. Altogether, apart from the question of the actual truth of the doctrine, it is indisputable that the sympathetic recognition of the possibility of reincarnation has widened the range of popular thought and infused into religious speculation some much-needed charity. And this, which is unquestionably a great achievement, will ever be associated with the name and personality of Madame Blavatsky.

“ Still more remarkable has been the success with which this remarkable woman has succeeded in driving into the somewhat wooden head of the Anglo-Saxon the conviction — long ago arrived at by a select circle of students and Orientalist, of whom Professor Max Muller may be said to be the most distinguished living representative — that the East is, in matters of religious and metaphysical speculation, at least entitled to claim as much respect as the West. That indeed is stating it very mildly. ‘ The snub-nosed Saxons,’ as Disraeli used to love to describe the race which made him prime

minister, are learning somewhat of humility and self-abasement before the races whom, by use of material force, they have reduced to vassalage.

“Down to quite recent times, the usual idea of the average Englishman — notwithstanding all the books of all our pundits — has been that the Hindoos were benighted and ignorant Pagans, whom it was charity to subdue and a Christian duty to attempt to convert. Today even the man in the street has some faint glimmerings of the truth that these Asiatics whom he despises are, in some respects, able to give him points and still leave him far behind. The Eastern sage who told Professor Hensoldt that the West studied the stomach, whereas the East studied the soul, expressed strongly a truth which our people are beginning only to assimilate and digest. We are learning at last to respect the Asiatics, and in many details of knowledge and wisdom to sit at their feet. And in this great transformation Madame Blavatsky figures again as the leading Thaumaturgist. She and those whom she trained have bridged the chasm between the materialism of the West and the transcendental Occultism and metaphysics of the East. They have extended the pale of human altruism and brotherhood, and compelled us at least to think of a conception of an all-embracing religion, with wider bases than those of which the reunionists of Christendom have hitherto dreamed.”

I quote another article from the pen of M. Brunetiere, of the “*Revue des Deux Mondes*.” It is the “Bankruptcy of Science,” a new phrase which is having a run of success in France such as the world could hardly have anticipated. According to M. Brunetiere, Science is plainly bankrupt, disenthralled and ‘pliocene. But as yet on this point there is still a difference of opinion. There are some who declare that Science was never so prosperous as now, but in the face of the failure of the Koch lymph, the new anesthetic and peroxides, the alarming increase of suicides, which Science has no idea of a remedy for, and the vexed questions of mind which the subject never even touches, but dismisses with a declaration of insanities, the revelations of the inter-etheric forces outside the domain of Science, and the last new feature of the unknown, the discovery of the X rays of light and its neutral affinities for its components, show that if not actually bankrupt Science has become inert, lethargic and no more is in the front ranks of the inquiring entity. M. Brunetiere’s phrase does not, however, touch the domain of physics; it merely refers to the materialistic philosophy which treats as trivial or baneful all speculation that is beyond the range of physical proof. To quote from his matter, which has been so much discussed, will suffice to show exactly what he means: “From a Darwinism barely

assured of the truth of its principles, or from a physiology that is still rudimentary, we may appeal to a more extended Darwinism, or to a more learned physiology ; but in the meanwhile we must live a life not merely animal, and no science of today can show us how to do this." Science, then, according to him, is bankrupt in the sense that it has failed to satisfy what is in the nature of man, or to lift the veil of the mystery which surrounds him and his varied principles. Probably in no other country do such rapid changes take place in the atmosphere that is formed by the perpetual whirling and grinding of the wheels of the human mind as in France. The remark, however, only applies to that limited but noisy world which is kept in constant agitation by floating ideas ; the mass of the population is stolidly indifferent to all that does not immediately concern its material interests. Ten or twelve years ago M. Brunetiere's article would have been received with such blustering derision that the approving voices would have been drowned by the noise of the mediocre claquers, who are ubiquitous as well in the amphitheatre of modern thought as in the entre'acts of the coming drama or the newly versed opera. Indeed, M. Brunetiere might then have lacked both the mood for writing it and the courage to print it if the opportunity had been given, which we doubt. But a marked change has come about in the philosophical drift of the French mind of late.

Voltaireianism is very nearly dead. The polished mockery and refined but bitter cynicism in regard to Spirit beliefs and powers of the soul, with other supernal speculations, wherein Edmund About and so many writers of his day and generation excelled, and which were so much relished by an epicurean bourgeoisie, have quite gone out of fashion.

That insagacious temper of mind seems to have quite worn itself out. No doubt it may come again, but the fact to be noted as a mental phenomenon, to be philosophically pondered, is that this most skeptical of centuries is ending in France — the fatherland of free-thought — in a disposition of mind which, if not Christian, is more colored by transcendental idealism than materialism. The very keen interest, well maintained in the face of an overwhelming opposition, that so many of the French people of the highest intellectual class have of late years taken in Buddhism, Occultism, both Neo-platonic, Egyptian and Aryan, Spiritism, Theosophy, and that of the Russian lady, Madame H. P. Blavatsky, especially and foremost, with the dip into magic and the hermetic philosophies, although by no means approved by the Catholic clergy, is nevertheless a symptom of the reaction from the extreme Voltaireian mood

which lasted so long and which became so very much in earnest,—so different from Voltaire's humor that, had he lived long enough, he might have repudiated his own disciples. The change is especially marked among those who represent "Young France." A free-thought attitude among students, even when it was not sincere, used to be a successful pose, because it was *à la mode* in the Latin quarter. The same cannot be said now. The youths of the schools have not grown pious, but Auguste Comte, Renan and Darwin have lost their hold which they had on the students, and their increasing mysticism is noted by the skeptics with pain and disgust, especially by those who were born earlier in the century and whose philosophical opinions were fashioned by a very different wave of inter-etheric thought. But contemporary literature is perhaps the best mirror in which to see reflected that new movement of the French mind which has led M. Brunetiere to speak of the "Bankruptcy of Science." Several writers of note could be named who, from being the thorough-going materialists that they were some ten or fifteen years ago, before the present fashionable movement of psychism and the cult of Mrs. Blavatsky and the Duchess de Pomar, with the ever indefatigable Mrs. Annie Besant as the chosen platform mouthpiece, the theurgy of a recrudescient thaumaturgy, with an inner ceremonial of esoteric prostration and a revival of Hindooism, Buddhism and the magic of the Essenes as a basis for a further reaching knowledge of the world of invisible Essenes and the soul immortal, have with steadily increasing boldness and a vigor of impeccable transcendentalness been reaching and aspiring towards an impassioned idealism that is almost if not quite religious in the nude sense of the word.

A writer in the "Figaro" has gone so far as to point to the new direction taken by M. Zola's mind (evinced by his choice of Lourdes and Rome for his latest subjects) as confirmatory of the opinions as expressed by M. Brunetiere in his remarkable article. Zola, in spite of himself, by the choice of his last subjects, Lourdes and Rome, deals a blow at the purely documentary theories which inspired his other romances. Vainly does he have recourse to the awkward pretence of referring everything, even dreams of visionaries and the miracles of Madame Blavatsky, to the immutable action of physical forces. In vain does his style remain carnal, even when he essays to describe angels and souls. Who does not perceive that his mind has taken a new direction, that his rare descriptive faculty is no longer urged on by curiosity in regard to bestial passion? Who does not see that, in spite of himself, he has started for *le pays du bleu*? Now, in a man of his education (purely earthly), of his ex-

clusively sensual temperament, this evolution is equivalent to a change of front. "No doubt due in a measure to the secret doctrine of Madame Blavatsky, and the group of the esoteric writers who surround this prominent sanscritist and miracle worker. Is the mental typography of France to be assailed by this eclectic in philosophy, this renegade wanderer in radical metaphysics? Is the modern Joan of Arc to lead us from the captive valleys of materialistic slavery, and carry us anew into the rarified heights of supernal ideality?"

"To cast down the chariots of the defeated, arrogant and presumptuous skeptics, and in the subtle fancy of the moment insert a germ of primitive belief which will substitute the lost faith and bring a realization of man's need in the mental and spiritual domain, which has been obscured in the ecclesiasticism of the medieval ages?"

"If so, the proud Science is not only bankrupt, but will disperse its remaining assets, and in the growing crevices of Truth the name of Blavatsky will in segregated letters stand for the modern revival of Occult philosophy and the dawn of that hunger upon the part of man for a satisfying draught of knowledge as to his own destiny in the vale of life beyond the borderland, and to enable him to constitute a philosophy for life which will offset the troubles of his nature and permit of the vacuity of the suicidal mania, which now confronts modern society, if it does no other good thing."

I need not digress further, nor trespass upon your time more. The Q. E. D. is answered. There was a need for my life and its reward is in the unquestioned help that I have been to the world of human thought and endeavor, and I will return!

In order to understand the theory of my intended return to the planet earth in another form, I will attempt to comment upon the A'ves'a, or faculty of transmigration, in the living body of another ego. "This occupancy by living persons of another's living body, though so outside your Western experience that your language has no word for it, is, like all else in psychological science, known and defined in India, and is the same process in the case of a disembodied Adept seeking a more or less intermittent return, as in the case of one who is embodied but seeks to obtain the use of another form at a distance for some special purpose.

"A'ves'a is the act of possessing, *i.e.*, entering and controlling, a human body belonging to a living person, whether male or female. (Jivah.) It is of two kinds: When the Adept's own ams'a (suekshe-ma s'arirae') or Astral body is withdrawn from his own physical body and introduced into the other person's body, it is then the svarupaves'a; but when by his mere will power he influences, broods over, or controls that other person's body to do that which would

be otherwise beyond its power, *e.g.*, to speak an unlearned foreign tongue, to understand unfamiliar branches of knowledge, to instantly disappear from the sight of bystanders, to transform itself into a terrifying shape, as of a serpent or a ferocious animal, etc., then the thing is called *saktaves'a*. The same word may be used to express the occupancy of a living body by an elemental or nature spirit. Such occupancy may be, (*a*) spontaneous, effected by the attraction of the elemental toward a psychic; or (*b*) compulsory, *i.e.*, compelled by the will of a sorcerer or magician, who has learned the formulas for subjecting an elementary or elemental to his control. Many intelligent readers of Theosophical literature have heard of the Hindoo theory of Avatars — the Avatars of Vishnu, the visible manifestations of the protecting care of God over erring mankind, the proofs of his desire to keep them walking in the paths of religious aspiration. Avatars are of two kinds: *Pradyrbhava* and *A'ves'a*. The act of assuming a body which has not an ego within, or where the ego is content to permit the assumption of a greater entity than its own for some great purpose, is called the former, of which Rama and Krishna are cited as examples; as well as in the days of primitive Christianity the people exclaimed the Jesus was John returned, as was evidenced by the strong similarity of their respective actions and the answering enigma of their personalities and work — what *A'ves'a* has been already explained. There are in the sacred books of India full instructions for performing the *A'ves'a*, but it must be done under the law which governs events, and the necessity for the act must be its dominating feature." I now tell thee, O Lotus-born, the method by which to enter another's body.

The form to be occupied should be fresh, pure, of middle age, endowed with many good qualities and free from diseases. The body should be that of a Brahmin, or even of a Kshatriya (this refers to the caste merely, and such re-embodied might be of any country). It should be carried to some secluded place or impressed to go there, where there is no risk of interruption during the ceremony, with its repose as in sleep. Beside its prostrate form shouldst thou seat thyself in the essences of thy invisible cause. Then with fixed mental concentration, having long this acquired Yoghi power, thou shouldst accustom thyself to an occupation of the various members of the body through the channels of the cephalic cerements, which correspond to the members of the body. In the course of this assimilation thy entity will enter into the body and finally from the ground upward the workings of thy soul will begin to assume the full control of the embarrassed *A'ves'a*, or the one obsessed. They will finally asleep their skandas or integuments of mind, and

they will as the drawn seeds of the highland transpose their own energies to a contravened substance, and atrophy their own powers; then courageously enter fully and with will power upon the seat of thy new body and take in thought the full occupancy. In death thy members will find a complete abstraction and thou wilt be able to consummate the entrance in the time of four years, but when thy soul has still its own temple thou wilt find it imperative to merely direct from the outside of the solar-plexus the operation designed for the public welfare. Make no attempt thyself, but under the direction of the governing impulse, else thy work will become abortive.

The bearing which this matter has upon the problems of H. P. B. in my next dilemma is most evident, and I can say that, in the light of what is known by the initiates, that I will come again, even as one who has gone before. In my successor, therefore, let the world look for me to return, and by their work shall ye know them.

HELENA PETROVNA BLAVATSKY,
SPIRIT.

(THE END.)

MY DEAR FRIEND, MR. WADE :

I desire to write you a few lines in connection with this work, which will make plain to you some of the facts of independent Spirit typewriting. I thank you for the table and the abundance of paper, especially the long folio sheets, which are necessary for the book, and I may make use of some for a thesis of length when it is desired to get up a great speed. I believe that this will become one of the best centres for this work that there is, for in you and this medium is a combination of power which will enable me to draw the force necessary to maintain a great work and secure results which were impossible even with Mr. Yost during his mortal life. I need not tell you that there is a host of Spirits watching results, and they will bring every power to sustain you and give success.

My position in the work is that of head operator on the Spirit side of life, but I do not write all the work. At present I have several operators under me and expect to have a great number as this form of communicating comes into general favor. The writing is dictated by the Spirit communicating, and the errors are due to us and not to them. I will try to have the work as perfect as it can be done, and in time I think that you will be perfectly satisfied.

Now about the book of Mrs. Blavatsky. She and a friend have consulted with the esoteric council and it has been decided to begin it, but any suggestions which you can make as to practical details will be valuable and we will consider them. I have been given some of the advance matter by impression from the council, and it is desired that I say at this time that the idea is to bring out the personal posthumous memoirs of Helena P. Blavatsky under your medial power, in which there will be attempted to correct the impression of an erroneous nature circulated and written about Mrs. Blavatsky by several authors. She desires to give a correct account of her life from birth to transition and from her own point of view, and make it a signal attack upon the Theosophists' opinion as to the impossibility of Spirit return, set them in their place about phenomena generally, correct a false impression as to her teachings, and to give a volume which will satisfy her and give you the mortal prestige which is your due for the grand work which you have attempted for the benefit of humanity, and one which is to be continued by the Spirit world through your organism, with the certainty of added powers and some secrets unveiled that will attract you to the following of associates who will look upon you as the one se-

lected to render strict justice and maintain the integrity of Spirit phenomena.

This is not a new machine, and I have been cleaning it of spurious magnetism, but it works very well. I cannot tell how long it will take for us to finish a book ready for the printer, but it might be some months or several weeks, according to the number of sittings which are held.

Yours cordially in Spirit,

GEORGE W. STEVENS.

MY GOOD FRIEND AND BROTHER :

This is a great phenomena and it will come in just right for us. I will give you my personal memoirs, which you can publish and correct lies about my life and help to give the truth, that justice may be done. Oh, why did I not know you in life, that I could have had one honest and pure soul to depend on who also had the power which would have blended with mine. Well, it is now too late for that. Wade, you can make money by my book, although I know that you do not want that. Olcott is now living off his writings of old diary leaves in "Theosophist," and he expects to dish me up again in some new form, but I will circumvent him, for he and Judge are the ones upon whom I depended most after Sinnett abandoned me so shamefully in the Hodgson "exposure." I will tell you the whole story after we get at it. I knew you in the Astral body, and but for Master I would have come to America again to see you, but I see now that he knew best. I cannot stop long now as the operators are busy, but will come again.

Yours by the hand, H. P. B.

5th Sphere

FRIEND JOSEPH :

What times these are ! How the powers are working to bring unity and peace upon the Earth. The hand of mankind is uplifted one against the other. Individually, and in the races, conflicts are impending and wars breed in the stillness of the night. Yet over the mortal world is traced the screed of evolution, and although, down to the last one, all are lost or seeming so, rising above and beyond is the saving grace of the few great souls who ever work for humanity. These will win ! Coming into the life of the people soon is the divinity of which we have given promise.

Await the great revelation. Stand for the promise which saves.

Yours in Spirit,

HORACE GREELEY.

THE "PEARL OF GREAT PRICE,"

BY JOSEPH M. WADE.

The first half century of my life, beginning with early manhood, was given to seeking for something. I did not know what it was that I was seeking, and did not know why I was seeking; but I was impelled onward by some unseen power from within myself, and never ceased seeking, night or day, in work or play. Sunday was my best day, for I then could get into the fields and woodlands, and on that day there is a stillness in nature and harmony unbroken by business. I shunned society always, and especially the company of men, for something told me that they did not possess what I was to find, hence could not give to me what I was seeking. In union there is animal strength, while in solitude the spirit is all powerful. Something seemed to tell me that I could find what I was seeking in animal and vegetable life, uncontaminated by the selfish, mammon-worshipping influence of man; hence I sought it intensely in every hobby pertaining to nature. I now know that external nature, in its ever-varying forms, was but the outer visible shell of what I sought, the husk to what I was seeking all those years. The "pearl of great price" was there, but not visible to my material sight or tangible to the senses; for I was seeking the spiritual, not the sensual, and I continued to search with an energy perhaps never equalled by any man. I studied nature in all its many forms, such as botany, floriculture, horticulture and agriculture, including stock-breeding, birds, fowls, pigeons and fishes, and I read lots of so-called "theosophical" (?) literature; but there was little or nothing in it for me. It was not of the spirit. I finally was guided to a copy of "White and Black Magic." Something seemed to tell me that the "pearl" was hidden in the matter of that book, but I could not even then uncover it as I seemed to know that I should sometime. I finally found the author, Dr. Franz Hartmann, in Berlin, Austria, who kindly pointed to the "pearl" within myself, but I could not see it,—could not even think there was anything within myself that I did not already know of, and I did not succeed for some time after he had pointed the way to it. He was as earnest in teaching me how to find it as I was in my "seeking" for it. I did not know it then that the teacher could not turn his back on the one who "seeks" as long as he continues seeking. I did not even then find the "pearl," but I kept seeking, night and day, in business and out of business, without ceasing, for the visible world, with its sensual

pleasures, had nothing that I wanted ; I seemed to know that there was something deeper and grander, something more divine, that I had not found.

Finally I wrote a letter to my old ornithological friend, Dr. Elliot Coues, at Washington, detailing some experience that I had gone through, and the letter I received from him in reply was indeed a surprise to me. It might be termed "the soul's awakening." I then began to examine my possessions, as it were, and found that I had the "pearl" and had had it for some time, perhaps from birth ; but it was so covered with intellectual rubbish ; *i.e.*, pleasures, desires and worldly ambition, that I did not know what it was or that I had it even. I worked with redoubled energy to clear away this external rubbish, as I would had it been a diamond in the rough, and at last the beauties of the "pearl" were revealed in me. When I recognized the "pearl," I knew that I had *always* possessed it. It was a jewel that my father had always worn and exhibited to the world, but no one recognized it. As I realized its value, I was dazzled with its splendor and the power it conferred, for with its light we can read a newspaper and the editor by its head-lines alone ; we can read a book by its title alone, and if any man will but talk a little, or write a paragraph, or do something, we can read his whole life or detect that which is real or spiritual from that which is intellectual or illusionary. With a knowledge of the possession of this "pearl of great price," an intense desire to give it away seized me, and this unselfish *desire* to give is the "pearl" itself. I have worked harder to give it away than I did to secure it, and have spent a great deal of time, energy and money to give it away, working night and day, without ceasing, to find some one who would take this priceless jewel, worth more than millions of dollars. But, after years of searching, I have found but a very few people who will *even* examine it, and fewer still who will ask questions about the "pearl." The people do not seem to realize that it is a "pearl of great price," for they are so taken up with the getting of money, on the speculative plane, with which to buy artificial pearls (pleasure) that they cannot see its dazzling beauty. Then again, not one is willing to go to the labor of securing it and cleaning its outer surface, but all are elated to get the rubbish (pleasures) which I cleaned from its outer surface ; for that is visible to the animal sight and senses, and is much sought after. With this "pearl" goes a deed of the whole world, as it were, and the power to rule the human race forever. Most people would prefer a ticket to the circus ; *i.e.*, the pleasures of the day, than the "pearl of great price." And yet he who possesses the "pearl" rules all people and all things forever, silently

but surely. He is the pioneer in civilization, for it gives him the lever that Archimedes sighed for and it carries to its owner a "knowledge of good and evil"; also a knowledge of the possible and impossible in all men who will act, talk or write, enabling its owner to live in the domain of *cause*; hence able to predict coming events (*effects*). And here I am writing away, late at night, in the hope of finding some one who will accept the "pearl of great price." See Matthew, xiii., 46: "Who, when he had found one pearl of great price, went and sold all that he had, and bought it." The "pearl" is the "kingdom of heaven," *i.e.*, an unselfish life."

November 13, 1893.

THE LAW OF KARMA.

Christians, so called, know but little of divine law; perhaps less than any people on earth, including semi-civilized or savage. Being wedded to a church, not "the church," they hire men to think for them and talk at them for entertainment, and this diverts their minds from that which is divine within themselves. Thus these people live a religion of *words*, and among them men who live a divine life, judged by their "works," as we are told to judge men, are the exception. But if I keep teaching *The Truth*, a religion of "works," of do unto others as I would have others do to me, as revealed in me, some will say I am attacking the church; and if revealing *The Christ* is an attack, then so be it. *First*, the writer knows that man lives forever, and did not get this from books, and he is responsible forever for his works of each passing moment of his life, whether those works be good or evil, and his sojourn on earth in the body of clay is given to him with the opportunity, through good deeds, if he so choose, of having a power (God), *i.e.*, love, speak within him, omnipotent and omnipresent, or he can allow the power of dissension, contention and inharmony in the affairs of life to control his being in every act of life.

Divine knowledge is given to him who "seeks," and it reaches him, as a dawn of light, from within the centre of his soul outward, as it appeared to Saul. And when it does take place, it is so simple and yet so powerful that the illuminated man is amazed, for he becomes as another man and is given the power of prophecy to read

the *motives* of men ; and when he looks on the acts of men (every one of which is a *cause*) the *effect* of that cause, though it may not occur to the individual for years after, is visible to his spirit eyes at the time, and he is a "prophet" in spirit as of old and can foretell results. He then finds profit in material things ever after in selfless devotion to duty with the least possible outlay of exertion.

But to the "Law of Karma." When man realizes, as above explained, that there is no such thing as destroying the effect of a good deed or its passing into "oblivion," however small that deed may be, or the *effect* of a bad deed passing away (be it but the "loss of temper"), he then knows that all "works," whether good or evil, great or small, are *things* — actual *things* — and become a part of himself forever, just as much so as the limbs of his body ; for a man's life is not a perfected life until he quits the earthly body of clay, not before. He then realizes that it is his "works" and not words or the words of a preacher, whether good or evil, that made him invulnerable or vulnerable. If vulnerable, he is lost, and becomes the sport of circumstances while on earth, and from which no mortal can escape ; if invulnerable, the whole human race combined could not injure him, for he does no wrong, and where there is no wrong there cannot be punishment. He comes out of the den of lions (which is a symbolic expression) unhurt, for no one can harm *him* who does *no wrong* ; and this is his *karma*, an invisible shield, or, to use a business term, his life record, that clings to him and has become a part of himself, of his own microcosm, *forever* ; and it is for this life of "works" that man is placed on earth and he can be what he wills to be. He who lives a true life of *good works* while on earth is ignored by society, but he is *first in Heaven*, while that "society" is lost to itself ; for "the stone which the builders rejected becomes the head of the corner," and he who is first on earth, *i.e.*, material life, is last in Heaven.

It is to the much-maligned Madame Helena Petrovna Blavatsky that we are indebted for opening up the divine wisdom of the Orient ; for the Western nations knew but little of *Karma* and the concealed wisdom of the East until the advent of this most remarkable woman.

JOS. M. WADE.

A CADENCE IN TRUTH,

TO JOS. M. WADE.

Men toil for wealth,
Seek thou for TRUTH to find ;
A thief can steal base gold,
NONE rob a mind.

Scheme to be great,
With all the power of earth ;
AMBITION, PRIDE and POMP !
What are they worth ?

Such life is death ;
He only lives whose acts,
Made up of noble deeds,
Are deathless facts.

THEY never die
Who live that SOULS be fed,
Such merely change their state,
The living dead !

Be thou among
The mighty sons of earth,
Whose souls are touched
By heaven's diviner birth.

And foremost stand,
With earth's celestial hosts
Who do thy will,
And follow thy command.

In times now past,
Thy work so well begun,
Appears to us
A glorious victory won.

Reincarnated SOUL !
Great is thy work on earth,
Heaven's highest angels watched
And ushered in thy birth.

In all that thou hast done,
We trace immortal power,
The most exalted souls
Will richly thee endower.

On thee the darkened EARTH
Depends for wisdom's light ;
Give freely, as thou hast,
And banish error's night.

ETERNITY shall prove
Full well this promise given,
And Nature shall award to thee
Her highest heaven.

Your friends in Spirit,

ALICE AND PHOEBE CAREY.







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